

# Zion's Herald.

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## Zion's Herald.

CHARLES PARKHURST, Editor.  
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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

## The Outlook.

The speculators at Chicago have tried hard to make out a short crop of wheat, but all the reports from the West indicate a better yield than was anticipated; while the corn crop is by far the largest ever raised in the country, and the recent abundant rains, even in the trans-Mississippi region, place it well out of danger.

It has been assumed all along that further duties would have to be levied in order to insure adequate revenue to carry on the government. But the improved state of business shows a gratifying advance in receipts for July, the first month of the fiscal year. The receipts for June were \$24,001,584, while those for July were \$30,900,587—an advance of \$6,899,003. If the improvement continues, we shall have revenue enough to meet all demands.

The people of Colorado and regions thereabout have long been suffering from rain. Finally it came in cloudbursts. On July 31, the most terrible rain-storm ever known in the history of the State descended on Adelaide, a mining town beyond Denver. Three persons were killed and three more fatally injured. The damage is set at \$100,000. Two small towns in New Mexico were carried away in the same flood. The electrical display was terrific.

In the construction of the battle-ship "Iowa" and the cruiser "Brooklyn" fireproof wood will be used; and, in case it proves satisfactory, the gunboats soon to be constructed will be built of it. The wood is rendered fireproof by forcing sulphate and phosphate of ammonia into the pores by hydraulic pressure. With a steel jacket to protect this non-inflammable wood, the modern warship will be a reasonably safe craft for the men and money of the nation.

With some of our optimistic people aerial navigation is a mania. In spite of many failures, they remain firm in the faith of its ultimate realization. The trial of John P. Cooley's model at Rochester, on the 31st ult., adds another instance to the record of failures. The ascent was made in a severe gale; the ship ascended two or three hundred feet, and came down with a plunge. The inventor has a larger model on the stocks, which, he is confident, will prove a success. We await results.

Past failures have not dampened the ardor of chemists and powder manufacturers to produce a smokeless powder. No less than four of the largest manufacturing firms in the country are busily experimenting to produce a smokeless explosive, adapted to seacoast guns, and acceptable to the Army Ordnance Bureau. A large number of tests have been made, and results highly encouraging have been obtained, though no one of them answers the demand. The tests are expensive and slow in their operation. For months the powder is stored in various climates, packed in cases and carried by troops, after which it is tested. For sporting purposes, however, a smokeless powder has been produced, but not for large seacoast guns.

In administration circles in Washington, much interest is felt in the report from Colon that work has been resumed on the Panama Canal. We have assumed that the completion was impossible. On the work \$220,000,000 have been already expended, and the best authorities claim that \$100,000,000

more would complete the enterprise. Others place the figures higher, while all concede that it is a mere question of cost. The cut through the Andes would make the principal item of expense. Mr. Menocal, agent of the Nicaraguan Company, thinks the completion of the work at Panama would result in no damage to the Nicaragua Canal, which is estimated to cost but \$65,000,000. The result may be two canals. The building of one may lead to another, as happened with our trans-continental railway.

The preparations for building the bridge over East River, extending from Grand Street, New York, to Broadway, Brooklyn, are now going rapidly forward. At the meeting of the commissioners, Aug. 1, Leverett L. Buck, who has had experience in bridging Niagara River, was chosen chief engineer at a salary of \$10,000 a year. This was a triumph of the New York commissioners. It was decided to confer with O. C. Mardin, engineer on the old bridge, to ascertain his terms for services on the new one. When the question as to terminal property is settled, the borings for the piers will begin.

The late Dominion Parliament revived the project of a railway from Winnipeg to Hudson's Bay. The distance is seven hundred miles across a level, sandy or gravelly country, almost uninhabited. By the new route the Manitobans would be a thousand miles nearer London than by that down the St. Lawrence. The obstacles in the way are great. The cost would be \$20,000,000. There could be no way traffic, and the road could be operated only two or three months in the year, as Hudson's Bay is not free from ice before July, and is closed again by the first of October. But there are Dominion capitalists who are bound to try the experiment.

Trinidad, a small island off the coast of Venezuela, and belonging to Brazil, is the occasion, just now, of no little disturbance in the Brazilian Chambers. It is a mere speck in the Atlantic, containing 1,750 square miles and a population of 153,000, of whom 100,000 are natives, mostly Negroes, with 50,000 coolies from India, the small remainder comprising the English and other nationalities. The English government has notified Brazil that the island is to be occupied by the Queen's forces as the landing-place of an ocean cable. Brazil will fume awhile, but John Bull's foot goes down firmly, usually to stay. What about the Monroe doctrine?

### The Peerless "Columbia."

In sustained speed, the American cruiser "Columbia" breaks all former records. Capt. Sumner and Chief Engineer Harris brought the splendid craft from the Needles, off Southampton, to the Sandy Hook Light-ship in 6 days, 23 hours and 49 minutes, covering 3,112 knots, making an average speed of 15.53 knots an hour, and placing her on record for the best long-distance run ever made by a warship. Her running record for the six days was 457, 479, 457, 455, 453, and 405 knots—the best four hours' run being 50.50 knots. The people in the shipping of the Bay ran wild with delight at the marvelous feat; whistles blew, salutes were given, shouts were heard, and flags were aloft in honor of those in control of the cruiser. It was a great day for the Navy, and especially for that part of it belonging to the "Columbia." The trip of the "Columbia" is regarded as a personal triumph for George W. Melville, chief of the Bureau of Steam Engineering, who designed her powerful engines. They are of triple expansion, and consumed on the voyage 1,521 tons of coal. The high pressure cylinder of each engine is 92 inches in diameter, the intermediate 59 inches, and the low pressure 42, with a piston stroke of 42 inches; their efficiency equals 21,000 horse-power. Her propellers are three-bladed, made of manganese bronze, on the modified Griffith type. The ship is known

as a protected cruiser, built by the Cramps of Philadelphia, and made her trial trip in 1893. The contract price was \$2,725,000 for a speed of 21 knots an hour, and \$250,000 were added as premium for speed over the contract requirement.

### The Tailors' Strike.

The tailors in the contract work in Brooklyn and New York have long been uneasy and have often threatened to strike. Some ten days ago their threat was put into execution. Of the 15,000 tailors of this sort in the two cities, about 12,000 went out on strike. In their public meetings they demanded a reduction of hours, a weekly wage, and the abolition of the sweat-shops. The last demand struck home, for most of these establishments are run by Jews and are rendered profitable only by the extreme smallness of the pay. The strikers not only made bold in their demands, but declared with a flourish of trumpets that they were prepared to fight to the bitter end whether it took three weeks or six months. At the end of a single week, however, the strikers show a disposition to return. It is now said that 5,000 of the 12,000 are ready to serve under their former taskmasters. They resume, so far as we can learn, their places under the old conditions. The strike is practically at an end. Some may hold out for another week, but they will make a slender resistance. There has been the indulgence of a great amount of bitter feeling on both sides. The strikers allege grievances which the contractors stoutly deny. The fight is almost entirely a Hebrew affair.

### Massacre of Christians in China.

We have reports of a massacre of Christians in China, both by way of London and the State Department at Washington. The cable message received at the State Department from Mr. Jernigan, consul general at Shanghai, is very brief, stating simply: "Americans safe; none hurt. Ten British killed." The London Telegraph prints a dispatch from Shanghai, stating that "the massacre at Kuehng occurred on July 31." The names of the killed are given as follows: Miss Elsie Marshall, Miss Annie Gordon, Miss Beattie Newcombe and Miss Flora Stewart, all of the English Zeonana mission; Miss Nellie Saunders, Miss Topsy Saunders, Rev. Dr. Stewart and Mrs. Stewart of the Church Missionary Society, and five of Mr. and Mrs. Stewart's children. The reports of the outrages are slightly mixed, the latest stating that ten persons were killed, including Lena Stewart, and all except two of Dr. Stewart's family. The American missionaries, Miss Mabel C. Hartford and Dr. Gregory, escaped. United States Consul Hixon, stationed at Foochow, with a party of volunteers, upon receipt of the news of the massacre, started on a steam launch for the scene, and has returned, bringing with him the wounded. The experiences of the survivors were terrible. They say that death was the least part of the sufferings of the butchered women. The persons killed were English, and the motive may have been the anti-English feeling, or simply the fanatical opposition to all foreigners.

Secretary A. B. Leonard, in a telegram, confirms the statement concerning the safety of our American missionaries. He says: "Cablegram to this office says our workers at Kuehng safe."

### Indian Disturbances.

The Indian scare is about over. As we intimated last week, the initiative was with the whites, and the bone of contention was the hunting guarantee, of which the Indians very properly availed themselves, while the white roughs endeavored to drive them from their favorite hunting-grounds. This is the version of Gen. Coppinger and of Gen. Schofield who has just returned from a tour of inspection on the frontier. Jackson's Hole, which seems to have been the centre of disturbance, is a valley eight

or ten miles wide and thirty long, and is shut in by low ranges of abrupt hills. The valley is occupied by seventy-five white families, and is spoken of by General Schofield in these terms: "The country about Jackson's Hole is one of the finest for hunting in the United States. The fact is, the settlers wanted all the shooting to themselves. If they heard of an Indian killing any game they immediately proceeded to kill the Indian, if they could find him, and, if they couldn't, another one would do as well. They weren't sticklers about absolute identification. The Indians stood it as long as they could and then arose, not in the spirit of war for war's sake, but for self-protection. Now both the settlers and Indians are on the defensive." We are generally safe in assuming that any disturbance in the Indian country is the result of unfair dealing on the part of white settlers.

### New York's Botanical Garden.

For many years the question of a Botanical Garden in New York has been agitated by leading citizens without satisfactory results; but an enterprise which has been so long delayed is now to find a magnificent realization. Action was taken in this direction by the New York Legislature of 1894, authorizing the city to issue bonds to the amount of \$500,000 whenever the trustees of the Garden should select a location and secure private contributions for the purpose to the amount of \$250,000. The required contribution has been secured, and the full amount is in the hands of J. Pierpont Morgan, subject to the order of the trustees of the Garden. The trustees have applied to the commissioners for a location in Central Park. Two of the commissioners, whose act will no doubt be confirmed by the board at their next meeting, have assigned for the purpose 250 acres on Bronx River, in the upper part of the Park. The trustees were assured by the two commissioners that they could proceed at once to select the site and secure plans for their new building. When this is done, the trustees, through the Park Department, can call on the board of estimate and apportionment to authorize the issue of the \$500,000 bonds. These provisions are to be conceded as the beginning, and only as the beginning, of an enterprise which is to be in harmony with the proportions and wealth of our metropolitan city. Several millions of the city's money are destined to go into this noble undertaking, resulting in what will nourish the pride and minister to the instruction and amusement of future generations.

### Cotton in the East.

The late struggle between Japan and China acted as an electrical storm in clearing the atmosphere of the Orient. The shock set loose forces which had remained bound a thousand years and blasted obstructions to intelligence and industrial progress which had been regarded as well-nigh insuperable. The truth of this may be observed in connection with the one item of cotton. Heretofore the cotton manufacture in China has been a distinctively Chinese industry; for, although several mills in Shanghai, well equipped with English machinery, have been established during the past eight or ten years, they were built and operated by natives, the importation of spinning machinery by foreigners having been absolutely prohibited. The war removed the restriction, and now the English firm, Jardine, Matheson & Co., is erecting in Shanghai a mill of 25,000 spindles for making coarse yarn for the native trade. Another mill of 30,000 spindles has commenced operations. One clearly sees in this fact that the East is to be the rival of the West in the cotton industry. India, Japan and China are to become manufacturers in a large way of the cloths as well as the producers of the raw material. Thus far India has taken the lead and has driven England out of the trade in coarse yarns in the Eastern markets. Japan was far behind India in the cotton industry. Up to 1883 there were but sixteen mills in Japan, with 43,700 spindles, while in 1893 the number of mills had risen to 46 and the spindles to 600,000. Japan thus not only meets the demand of her own market, but produces a large amount for export. With India and Japan competing for the China trade, England and America will be crowded out. By the late treaty, citizens of Japan are guaranteed the right to establish mills in the interior of China. The only way England can have a hand in this China trade will be by the investment of capital in the East. The days of her operating at arms' length are nearly ended. The East is to take up the industries of the West.



## REMOVAL OF THE TIME LIMIT.

Views of Distinguished Representatives of the Church — A Majority Favor the Removal — Opinions Received in Response to Request of Editor.

Rev. John Lanahan, D. D.  
Hon. Lewis Miller.  
Judge Thomas H. Murray.  
Rev. Arthur Edwards, D. D.  
Judge G. G. Reynolds.  
Rev. D. A. Wheden, D. D.  
Rev. J. H. Polts, D. D.  
Hon. E. H. Dunn.  
Hon. Wm. H. Murphy.  
Hon. John Field.  
Rev. W. S. Matthew, D. D.  
Charles R. Magee.  
Judge William Lawrence.  
H. K. Carrell, LL. D.  
E. L. Fancher, LL. D.  
Robert F. Raymond, Esq.  
Rev. W. M. Swindells, D. D.  
Rev. Robert McIntyre, D. D.  
Hon. T. B. Sweet.  
Rev. Geo. S. Chadbourne, D. D.  
Rev. A. B. Leonard, D. D.  
Rev. Matt. S. Hughes.  
Rev. C. W. Gallagher, D. D.  
H. W. Knight.  
Charles E. Piper, Esq.  
Wayne Whipple.  
Rev. John Lanahan, D. D.

I KNOW of no pastor or layman in this region who is not opposed to the removal of the time limit. No General Conference should attempt so radical a change in a matter affecting alike preachers and people without first submitting it to the Annual and Lay Electoral Conferences. If the General Conference should abolish the limit, I predict that a measure would be started in the Baltimore Conference to be sent to all the Conferences, lay and electoral, and that the result would be instructions to a succeeding General Conference to restore the time limit. There would be no quiet acquiescence in such an extreme measure as there was in the change to five years. Those who seek the removal of the limit should first seek the judgment of the Conferences. Perhaps they are afraid to do it because they know what the result would be, and thus they would be deprived of the luxury of saying, "The church desires the change."

Baltimore, Md.

Hon. Lewis Miller.

I SHOULD be in favor of removing the limit entirely, making annual appointments the only safeguard; or an experiment might be tried by removing the time limit from all town appointments where two or more churches are established, leaving the present five-year limit, or changing back to three years, for all country appointments. The following reasons I believe are substantial:—

1. We have passed from a mission church to an established church. Our time limit has worked well in the mission work the church has so ably done; I believe, however, it has lost much in cities in consequence of the time limit. In cities we accomplish by our varied churches all that it is possible to accomplish by a change of pastorate, every possible phase of church usage or church custom or social desire being fully met by the multiplied churches we have.
2. I think it is conceded on all sides that Methodism has made its impress as much in the city as it has in the country, but other denominations have got the benefit, and Methodism has not received its due strength.
3. I believe our mission work in the cities would take a much higher place could we have the minister who starts the mission remain eight, ten, or fifteen years, so that his church would have a social position in the community.
4. I believe that the Methodist Church should give more recognition to the social relations of society, which can only be done by a more settled ministry.
5. I think that the peculiarities of Methodism would be a great deal more striking and have more influence could the preachers, who can maintain themselves, remain longer in the same society.

Akron, Ohio.

Judge Thomas H. Murray.

I AM strongly opposed to any action to be taken by the next General Conference affecting the time limit for the following among other reasons:—

1. It is a principle deeply embodied in our system which ought not to be removed or destroyed except for the most obvious reasons, and I do not believe such exist.
2. Because when the step taken at New York in 1893 to enlarge the limit was characterized as an attempt toward removal of the limit, this

objection was met by the statement of those who then advocated an extension of time that no such purpose was in contemplation; but that, on the contrary, this action had become necessary as a means of retaining more firmly the principle of time limit. But at the next General Conference the same parties who thus acted in New York were most aggressive to secure the absolute repeal of the time limit.

3. Because I believe there is no general demand for such change, and that the demand so far as it exists is special and local, and can be sufficiently met by modifications which would apply to the particular evils which are alleged as the basis of complaint, without a radical change affecting our whole system and the whole church.

4. Because the effect of repealing the time limit in view of the complete identity of this principle with our whole history and growth as a church, cannot now be measured. We can tell very much better what the church is with the time limit than what it would be without it. The time limit alone retains the principle of itinerancy, which I believe to be at the same time the most characteristic and the most valuable feature of our economy.

Clearfield, Pa.

Rev. Arthur Edwards, D. D.  
Editor Northwestern Christian Advocate.

TAKING all American evangelical congregations together, more pastors and congregations would be willing to contract in advance for a three years' pastorate than for five or more years. Our five-year limit, made in 1888, induces more changes than before that date, because that period practically suggests that the normal term is for five years. That fact puts pastors and churches on the defensive when the implied normal term is not fulfilled. I therefore favor removal of the term limit for the benefit and credit of the vast majority of churches and pastors. That change of law as to the term will facilitate and sanction pastoral changes for the host, while it will legalize longer terms for the very much smaller per cent. of pastors and churches. No one need fear a "settled pastorate" under the new law. No church can have that while men remain human. Abolition of the limit will leave all parties free. Appointments will be annual. The new plan prescribes a method of terminating a pastorate according to law at the end of each year. The want of that law makes most of the trouble in other churches. Pastoral changes, like offences, "must come." The new law will take the "offences" out of the changes.

Some suggest that extraordinary conditions should attach to reappointments after a man has served a church five years. I do not think so. Those exceptional conditions bring the five-year term again into focus. Get entirely rid of all conceptions except the annual-term idea. Every important and insistent condition should apply to the initial year of a pastorate as severely as to any year following the first.

The proposed change is sought for the benefit of the whole church and because of modern conditions in all life and work. It does not threaten the "itinerancy," whose safety relies as vitally to the amicable and satisfactory termination of a pastoral appointment as it does to its primary making. The proposal is not revolutionary. The result will be salvation, rather, from some tendencies that foreshadow the prolonged invalidism and disintegration which are far worse than revolution. In fact, revolt began long ago. Let the recognized enemy be defeated by frank, sensible and prompt reform.

Chicago, Ill.

Judge G. G. Reynolds.

WITHIN the limits assigned, it will be impossible to more than state, without any elaboration, a few of the reasons why I am opposed to any change in the time limit by the next General Conference:—

1. The present limit will have been in force only eight years, and it is not yet demonstrated that it is more successful than the former rule, which had prevailed three times as long. In the opinion of a great many we are not prepared for any advance now. It is true that a great deal has been and is being said in favor of a change, and it is equally true that it has been and is being said by a comparatively small number.
2. The continual agitation of this subject in the General Conference tends to create dissatisfaction where none exists, and when a great many judicious people, especially among the laity, see no reason for it. In fact, it has led in some quarters to a frank and open attack upon the theory and practice of an itinerant ministry as distinguished from Congregationalism. It would be easy to show that to destroy the integrity and completeness of the itinerancy would logically and substantially, if not in form, eliminate other distinctive features of the Methodist polity.
3. The only change which seems to be called for by any is the abolition of any time limit at all. This would virtually take away the power of the Bishops and remove a minister from a strong church when he and the influential men of his church are agreed upon his remaining. A moderate time limit avoids the frictions and disruptions which would occur without such limit, and which not seldom do occur in other denominations.
4. The proposed change would tend to fasten certain prominent preachers in certain prominent churches. It would practically take a

small class of men out of circulation and remove a few of the most desired churches (whether most desirable or not) from the field upon which the itinerant enters.

5. This would lead to an offensive classification of preachers and of churches. It would establish permanent relations with some and occasion rapid changes with others.

6. No such radical departure from a fundamental and characteristic feature of Methodism should be taken without such a general consent of both ministry and laity as that it might fairly be said that the mind of the church had decided upon it. This will be far from having occurred in 1896.

Brooklyn, N. Y.

Rev. D. A. Wheden, D. D.

WHY should not the rule of limitation be removed, so that a Bishop may appoint a preacher, one year at a time, for as many successive years as the case requires? I know no sufficient reason.

Let me tell you a story. In a certain city a couple of ministers, a Methodist and a Presbyterian, became pastors about the same time, the former of an old church badly divided, the latter of a new organization. Both labored faithfully and well. The Methodist's time expired. He had restored order and discipline, won the confidence of his people, increased his congregation and added to his members, and had a firm hold on all the work of his church. There was no more reason in the nature of the case for his removal than for the Presbyterian's, and the latter's church would not have let him go if you would have paid his successor's salary. "If you could stay with us ten years," said one of the Methodist's most thoughtful brethren, "you would build up a congregation." But the cast-iron rule sent him away. He laid down his work; his successor never took it up and never tried. The church stopped growing; the Presbyterian kept right on and became strong.

Knowledge of this little history set me thinking. Observation showed me other cases of the kind. More than twenty-five years ago I came to the conclusion that the remedy is in the removal of the time limit, and I think the coming General Conference should apply it. The question will then be, not whether the Bishop shall remove a man, but whether he shall reappoint him.

East Greenwich, R. I.

Rev. James M. Polts, D. D.

Editor Michigan Christian Advocate.

IN my short life I have perceived no particular necessity for a time limit. The large majority of our churches and pastors accomplish changes without it. The minority would do so if the exigencies of the work required. The five-year rule applies only to the very few, and they not all in best appointments. If the limit is extended at all, let it be wholly removed, and let all Methodist preachers be appointed annually as long as seems expedient to the powers that be.

I am not sure that any action should be taken by the next General Conference. Certainly not unless a stronger demand than now appears should be manifest. It is a question upon which I should like to witness a popular vote, both among ministers and laymen.

There is no occasion for haste. Methodism will be precious little better or worse off because of any action likely to be had along this line. It is really not a vital question.

Detroit, Mich.

Hon. Edward H. Dunn.

FOR many years I have been in favor of the removal of the time limit. As I have seen the working of the five-year limit in our church, and knowing something of the result of the short terms in the pastorates of the other denominations, I am convinced that for the good of the Methodist Episcopal Church as a whole it would be unwise to remove the present time limit.

Boston, Mass.

Hon. William H. Murphy.

AS it is an untried problem, the question for good or evil can only be settled by experience. The extension of time to three years from two was, I am sure, a benefit to the great majority. The extension to five years is now being tested, and, I think, with good results. I certainly would contend for five years rather than for two or three.

Now to the main question: As a rule, while not at all reflecting on the ability of the preacher to produce able sermons indefinitely, there is found in the minds of most men a desire for a change. This applies to most of the affairs of life and grows out of the spirit of the age in which we are living. It applies to the pulpit, I think, as well as to other conditions. I have no doubt there are many exceptions where a continuance of the preacher for a longer term than five years would be advantageous to both parties. I am now listening for the tenth year to the same preacher, with much profit; and the membership, I am quite sure, would vote for his return indefinitely. But he is a man of unusual attainments—one of those all-round good men that knows how to succeed in what he undertakes. And yet were I called upon to vote on the question of abandoning the time limit, I am

quite sure that I would vote "no" to the proposition as I now comprehend it.

Newark, N. J.

Hon. John Field.

EITHER from habit or prejudice, or both, I have, heretofore, been opposed to the removal of the time limit; but my mind has been undergoing a gradual change on this question, and I now favor it.

Christ while upon earth fixed no definite form of church government, but left it largely an open question; so that the church could in all ages adapt its system to the peoples and governments of the world. Methodism has been, and I believe still is, a special child of Providence, and the Methodist Church is ever ready to stand still or move forward as God in His good providence may indicate.

The whole trend of population today is toward large towns and the cities. These are becoming the great thought centres of the nation, forming and shaping its politics and in a certain sense its religious life. A church strong in New York, Boston, Philadelphia, Chicago and San Francisco, will be strong throughout the country. Our church is not as strong in the cities as it should be, for the reason that our ministers do not remain long enough in one place to gain strength and to leave their impress in connection with their church upon the community.

In my opinion the time limit interferes seriously with the fullest development of the pastorate. The annual appointment by the Annual Conference is a sufficient check and safeguard to the itinerancy.

The glory of God and the best good of Methodism demand the removal of the time limit. I think the following prayer which I heard offered by a devout Christian man at the close of the pastorate of Rev. Dr. Chaplain at Trinity Church, this city, voices the general sentiment of the church on this question: "O Lord, bless our pastor! Go with him in the riches of Thy grace to his new field of labor and crown all his efforts in Thy name with abundant success. And, O Lord, let the good ones stay with us a little longer, and let the poor ones circulate freely. Amen!"

Philadelphia, Pa.

Rev. W. S. Matthew, D. D.

Editor California Christian Advocate.

THE itinerancy must be preserved. In no other way can our church maintain herself as an aggressive power for evangelizing the world. This necessitates the preservation of the present power and responsibility of the episcopacy intact. Bishops should be elected for life, as now, and travel at large under the direction of the church as represented in the General Conference. Book agents, editors and other General Conference officers should be elected for four years. Presiding elders should be appointed by the Bishops, year by year, as now, the maximum length of service in any district being four or five years. Pastors should be appointed for one year, as now, but provision should be made for re-appointment, year by year, indefinitely, according to the godly judgment of the Bishop presiding at the Annual Conference. Some reasons for doing away with the time limit to the pastorate are, briefly:—

1. As society grows older and more conservative, longer time is needed by the pastor for laying plans in church work and in bringing them to complete fruition. Frequent change destroys continuity and dissipates energy. This is true in the older country districts, but especially in the larger cities.
2. Not a few pastors would be cured of spasmodic methods, others eliminated.
3. The removal of the time limit would hold to our church many excellent people who now go from us simply because they think they will find in other communions a delightful continuity of pastoral oversight.
4. This step would tend to lift the pastorate in our church to the true place of honor which it does not now fully enjoy.

San Francisco, Cal.

Charles R. Magee.

I BELIEVE that the time limit should be abolished. There are two reasons which seem specially prominent:—

1. A pastor who is successful and acceptable to his people should not be arbitrarily removed without regard to possible consequences.
  2. A pastor who fails to serve a church for what is regarded as a full term fears a loss of standing in consequence, and for this reason is often retained when a change would conserve the best interests of the church.
- The pastor in either case might more easily adjust himself to the enforced state of things than can the church. Mutual consideration should always exist between pastor and people, but acceptable service and loyal support should be the sole conditions for continuing the relation. If our preachers did not become classified as two, three, or five-year men, we might perhaps at least postpone the change; but if we are to continue the itinerant system, it must yield to such modifications as the growth of the church may demand.

I have been unable to see any valid objection to the annual appointment of a preacher to a church so long (and no longer) as it may seem to be the best field for his usefulness. Under strong leadership which may be continued indefinitely, our larger churches can plan for



greater and better work than is now possible, and many churches not counted as strong may develop unexpected resources. Our preachers and our churches will stand more upon their real merit, and the question will come to mean the survival of the fittest in both cases.

Viewing the matter from a layman's standpoint, I cannot resist the conviction that the proposed change will be heartily welcomed by those members of our church who are at all familiar with its economy, and by those preachers who are willing to stand or fall upon the record of their work. If there be any who fear they may suffer from the change, it will be wise to scrutinize closely their grounds of opposition. Conservatism should not be permitted to stand in the way of progress; and I surely believe that the abolition of the time limit means real progress for our beloved church.

Boston Methodist Book Room.

Judge William Lawrence.

**A**FTER much thought on the subject, I reach the conclusion that it is not advisable for the next General Conference of the Methodist Episcopal Church to remove the time limit of five years in the pastorate, for the following, among other, reasons:—

1. Statistics show that in the Protestant churches of the United States, in the aggregate and by denominations alike, the average continuous service of pastors in one society is less than five years. The teachings of experience in those denominations having no time limit admonish us that the five-year limit in the Methodist Episcopal Church accords with utility.
2. A time limit avoids controversies which without it would impair the usefulness of local societies and of pastors, and sometimes result in actual schism. It is almost impossible for any one pastor to give absolute satisfaction to all the members of any one local society. Where much dissatisfaction exists, there is a remedy by a change at the end of each year. Where there is but little dissatisfaction, those feeling it will generally be reasonably reconciled because they know the pastor must be changed at the end of the five years' limit. If the limit be removed, a pastor's party and an anti-pastor's party would in such cases evidently spring up; the division would widen and deepen with the intensity of the contest of the factions—one to retain, the other to get rid of, the pastor—and the church quarrel would not only embitter those who should dwell together in unity, but it would bring reproach on the church and give scoffers ground to censure churches and religion because of the failure of church members to reconcile their differences.
3. In view of this, I think the perils of the removal of the limit greater than any possible advantages to result therefrom.

Bellevue, O.

H. K. Carroll, LL. D.

Associate Editor Independent.

**I**AM in favor of the removal of the time limit to the itinerancy; or, rather, of a return to the plan of one-year appointments, without any limit to the number of years a pastor may serve a given congregation. I am in favor of this because we cannot attain to the highest success in large communities unless we can have pastors of long tenure. Our rule, that inexorably moves every pastor at the end of his fifth year, puts us at a disadvantage with other denominations, in which long pastorates are found to be a source of strength. A people's church, as I like to think ours is, ought to be strongest where the people are most numerous; but I am persuaded that our work, our influence, and our power in cities fall far below the possibilities. We are losing, constantly, an element which we ought, for every reason, to retain; and we are losing it chiefly because of the persistence of our arbitrary rule which has served its end, and which can be modified without in the least endangering the principle on which it is based. The itinerancy as it is forces change as rigorously where change is not needed as it does where it is needed. The ideal system would be the itinerancy modified so as to facilitate change where the conditions require it, with no compulsory interference where peace, prosperity and mutual satisfaction are evident.

Long pastorates, under a modified rule, might not be very numerous; but they would be of the utmost importance. Churches like Dr. John Hall's, Dr. Arthur's and Dr. Parkhurst's are exceptions, perhaps—but consider the value of the exceptions.

New York City.

E. L. Fancher, LL. D.

**T**HE time limit of five years should be repealed, and § 170 of the Discipline amended so as to require the Bishops at each Annual Conference to make all appointments of the preachers annually, and without restriction of reapointments to the same charge. There are various reasons that show the propriety of such amendment:—

1. In the large cities the Methodist churches, or some of them that are prominent, require the return of a preacher in charge from year to year without limitation of the time to five years, so long as his special usefulness and adaptability are apparent and the needs of the particular church require. It is necessary that such a stated service of a pastor should be allowed in a prominent city church, so that the disadvantage of a fixed removal by an inexorable law may be

avoided. Without such an arrangement of a continued pastorate the Methodist Church in some cases can never attain such strength and growth as are seen in other denominations.

2. The fixed limit of five years, as it now exists, is, and has been proved to be, a cause of trouble both to the pastor and the people. The pastor has been known to regard the provision as to five years as a charter for his term, and to be offended by any intimation that it should sooner terminate. The five years' term has, also, been regarded by portions of the congregation as a right that others, whether of the officiating or the congregation, have no proper ground to oppose. This has led to diversity of feeling and action detrimental to the peace and harmony that should prevail.
3. The simpler and the better method, while it would not invade the itinerancy principle, is to provide for annual appointments by the Bishops. Through the action of the quarterly conference and the information from the presiding elder, both the requests and the requirements of each charge can be considered by the Bishop in preparing his list of appointments.

New York City.

Robert F. Raymond, Esq.

**I**FAVOR the removal of the time limit.

1. It would lessen the number of annual appointments, and give much-needed time to consider necessary changes.
2. Greater permanency in the pastorate would check growing unrest in the membership and increase that confidence in wise pastoral leadership which can come only from long acquaintance.
3. The change would furnish the ministry greater stimulus and opportunity for study and for church work according to large and far-reaching plans, thus rendering the pastorate more attractive to the best men.
4. The greatest problem before the Christian Church is city evangelization. Methodism, with a theology adapted to the task and a ministry historically rooted in successful evangelization of the masses, signally fails here to take her rightful place of leadership. Why? Certainly one reason is her lack of stability in pastoral leadership at strategic points. Success here requires: (a) thorough, detailed mastery of local conditions, possible only after years of study on the ground; (b) confidence of the community, coming only from long acquaintance with man and work; (c) courage on the part of the minister "greatly to begin," to enter on a long campaign, and this is possible only to one who knows he will have opportunity to push his carefully-planned work to completion. Our church can never succeed here until her polity enables her to retain her leaders in position where they can "fight it out on that line" if it takes a life-time.

New Bedford, Mass.

Rev. Wm. M. Swindells, D. D.

Editor Philadelphia Methodist.

**I**AM in favor of the removal of the time limit. An arbitrary line that absolutely has stopped all further reasoning, and the exercise of any discretion in the continuance of a pastor for a longer term than five years, is not a divine ordinance. As a human expedient it has apparently had Divine sanction, yet not to such an extent as to prohibit the question of its utility under present conditions. Appointments should be made from year to year, as long as the welfare of a church requires the continuance of the same preacher in charge.

1. As a matter of fact, there is virtually no time limit now. With few exceptions, pastors are changed before they have served the church five years—in some cases at the request of the pastors, in others at the instance of the church, and in still other cases by the exercise of episcopal authority overruling the preferences of both pastors and people. Why should the limit be retained, providing for the ejection of a few pastors who might be useful the sixth, seventh, or more, years?
2. Society in cities and towns has grown more and more complex. The church has many rival organizations of a semi-benevolent or social character whose influence tends to alienate multitudes from the church, and, as a matter of fact, have detached many from their attendance upon church services. This fact emphasizes the necessity of such details in pastoral work as will enable the preacher to exercise direct individual influence over the non-churchgoing and by the bond of a forcible personality win them to religious thought and a spiritual life. This kind of work frequently requires an indefinite number of years. It is seldom possible to do it effectively in five years.
3. There has been a large growth of churches having a membership of 700 to 1,000 and more. Many of these churches are aggregations of families connected with the church for two or three generations. It is important that, in these cases, the preacher should have time enough to identify himself with the families of the church so as to become a spiritual bond between them and the church. There is no form of confidence so difficult to cultivate as that which will lead young people, and often parents as well as children, to open their hearts to the spiritual instruction and guidance of a man who is not only by profession, but by a divinely-born solicitude, a lover of souls.
4. There are cases where from large accessions of probationers to the church, or from the necessity of church improvement or extension, or

from financial embarrassment in the affairs of a church, or for any reason which makes a pastor a very important factor in the further development of the church, it is necessary for him to remain without limit. Under such circumstances the removal of the limit opens the way for the free action of Divine Providence. As it now stands, the pastoral relation is subject to dissolution at a given date no matter what the will of God may be as interpreted by human conditions.

5. The absence of a time limit will act as a natural and proper spur to the preacher to do his utmost in building up the church and extending his influence in the community. To remain, he will have to make himself a necessity.
6. Denominational division lines are practically now so faint, forms of church worship and methods of church work are so much alike in several of the leading branches of the Christian Church, and intermarriages between members of different communions have become so common, that church membership may now be changed without involving any serious inconvenience.

These facts, in conjunction with a desire on the part of many of our laity for an extension of the pastoral term, make it seem the part of wisdom to remove the limit entirely, to hold many of our people to the church of their choice.

Philadelphia, Pa.

Rev. Robert McIntyre, D. D.

**I**FAVOR the total abolition of the time limit for three reasons:—

1. It is an offence to the people. The first remark made to a newly-arrived pastor is, "I am sorry you are going away." We are known as transients, having no local habitation, therefore no local interests. Our welcome is a half-hearted one because we will not doff our sandals or set away our staff. We are pilgrims—not pillars; never knitted into, but only stitched on, the spiritual garment of the city, and the basting threads show through the first sermon. Any self-respecting town desires its pastors to be drenched in all its serious concerns and baptized with its peculiar spirit. It is no answer to assert that other pastors move as often as we do. They may stay, so are warmly greeted and helped. We must go, and bear "emigravit" on our banner, so the eyes that should shine on our approach to the gates are staring with far-away ken to discern who is coming after us. Thus we get a civil nod instead of a hand-grip, and are set farthest from the fireplace and nearest the door, that our coming and going may not disturb the peace of the home people.
2. It is unjust to the preacher. He can lay no broad plans; his successor will upset them. He dare not put that precious element, his personality, into his methods, but only into his sermons. If he has constructive capacity, or organizing talent, he does not develop it. To do so would be to overturn his predecessor's work, which done, his successor is ready to overturn his. Men strong enough to bring great enterprises to the capstone want to lay foundations themselves, or have assurance that the plan will not be changed when the structure is one-story high. He will dig no well, for the next may prefer a hydrant. He plants no palms, for the one raising the near hill may delight only in terebinths. Thus between the man of action and the man of insight, 'twixt Peter and John alternating, the inconstant church comes into the condition of the perplexed lover—

"Who stood a spell on one foot first  
And then a spell on 't'other,  
And on which of 'em he felt the worst,  
He couldn't have told you neither."

3. It is impertinence to God. If the Spirit calls a man it is not a general, but a special, call; not to a nebulous, but to a definite, work, in a fixed time and particular place. The Spirit gives some men to the world—as Booth and Taylor; some to the nation—as Gough and Vincent; some to the city—as Brooks and Storrs. He does not say everywhere and everywhen to the individual—this He says to the church; but to the preacher He says "Now" and "Here." How can any man presume to lift a preacher who is palpably fitted for the place he fills? We are told that the church has done good work under this rule. Even so. Poe wrote good poetry

despite his infirmity; but it was his genius, not his bottle, that gave it birth. Not Procrustes' bed, but the penitents' bench, is the throne of Methodism.

Our beloved church has gone forward because of her theology, her heroism, and her hymnology. These three are the mighty team that has drawn this King's chariot round the earth, and the time limit has never been other than a drag on the wheels. Loose them and let them go! Set no mete or bounds to the Spirit's work!

Denver, Colo.

Hon. T. B. Sweet.

**I**AM in favor of removing the time limit, and so voted with the majority in the committee on itinerancy in the last General Conference, after two weeks' discussion of the subject. It was an unwise innovation, un-Methodistic in character, blocking the movement of the itinerant wheel. I believe in the integrity and wisdom and Christian fortitude of our Bishops, and that they would best serve the church if untrammelled. I would remove it, not to increase the average pastorate, but as much for the reason that some preachers now remain too long as for the reason that some are removed too soon. The pastoral requirements of scarcely any two churches are alike, and such a rule does not enable the Bishops to suit the diverse conditions now existing among our churches.

Let all preachers be appointed for a term of one year only. Let them be removed or reapointed each year so long as the interests of the general church require—and no longer. The present rule is interpreted to mean a five years' appointment. Under the old Methodist plan it was nothing against the preacher to be moved every year. There are evangelists in the ministry needing to be moved in one or two years. Like Paul, their work is so intense they soon need new fields to conquer. Others are pastors who do not reach their best work for three or five years. Some are particularly adapted for certain peculiar conditions, and if changed in five years it works great injury to the church. Methodist methods were not foreordained, but should be adapted to the conditions to best fulfill Methodism's mission of spreading Scriptural holiness among all people.

Topeka, Kan.

Rev. Geo. S. Chadbourne, D. D.

**H**AD the proposition to remove the time limit been presented to the last General Conference, I should have voted against it. Had I the opportunity anywhere, I would now vote for it.

1. Careful observation and inquiry have convinced me that in some instances it would be greatly to the advantage of the local church and of denominational interests for the pastorate to be extended beyond the legal term, and this especially in our cities and larger towns. Abundant facts show that in these places we have lost not a little from the lack of a provision to this end.
2. The number of such cases would not be large, inasmuch as carefully collected data show that the average minister in all denominations does his best work in from three to five years at most. Therefore but few preachers in each Conference would go beyond the above limit, and the itinerancy in its most effective and valuable form would still remain. Evidence of this is found in the practical working of the present five-year limit. In the New York East Conference, at its last session, only thirteen fifth-year appointments were made, and in the New England only ten. Other Conferences reveal similar results.

Salem, Mass.

Rev. A. B. Leonard, D. D.

**I**FAVOR the removal of the time limit not because Methodism has failed in the past, but because, great as its success has been, such change would probably accelerate its triumphs in the future. Within a recent period the term has been extended from two to three, and then to five, years, and with each extension the effectiveness of the ministry and the growth of the church have been promoted in the large

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centres of population, while in the country at large no disadvantage has been sustained.

The growth of the cities of our country and their vast influence for evil upon our civilization demand that Methodism shall not be handicapped in these storm centres, but be at her best. That the time limit does make it impracticable for a pastor to lay broad plans and work them out successfully no one will probably deny, and this fact often discourages any plans at all. The removal of the limit will not damage ministers or churches that desire brief pastorates, while it will release from bondage such as are groaning for deliverance. With the limit removed, each preacher will still have a charge and each charge a preacher, while the length of the pastoral term will be determined by existing demands and Providential indications, and not arbitrarily by the almanac.

New York City.

Rev. Matt. S. Hughes.

**I** HEARTILY favor the removal of the time limit. It does not belong, properly, to the itinerant system. It is an arbitrary attachment to our machinery which would not slip a cog if it were removed. It has been one, two, three and five years — if it were made fifty years, our system would virtually be unchanged.

There are serious indictments against the time limit to be made today. It has degraded the pastorate. It has made the pastorate less desirable to many of our best men than other positions which offer the inducement of greater permanency. Its removal will place the pastors on the same time-basis with the Bishops, editors, secretaries and college professors.

The time limit has been the occasion, if not the cause, of the humiliating exodus of our ministers into other denominations, which is a standing reproach. Its removal will also do away with an insuperable objection of many good people who would be in our churches today but for the power outside the local church which periodically severs the relation of pastor and people.

The removal of the time limit will give our church a fair opportunity in the cities, where we are losing ground. Common sense would seem to indicate that a pastor should not be removed from a successful work by the striking of a clock. It is not a help, but a hindrance, to the best interests of the church. I favor the removal of the obstacle.

Minneapolis, Minn.

Rev. C. W. Gallagher, D. D.

**I**T seems to me that it would be wise to remove the time limit from our itinerancy. A time limit, rigidly enforced, is mechanical, the victim of the almanac. Reason is sacrificed to form, and this is altogether unreasonable. No other human interest is conducted in this way. The five-year rule has all the faults of the three-year rule, none of its virtues, and few virtues of its own.

A removal of the time limit would be of advantage to the churches: (1) It would provide for emergencies, such as revivals, church building, etc.; (2) It would allow a church whose situation and character were particularly favorable to a certain kind of work to pursue that work under the direction of a pastor as well adapted for such work; (3) It would give a more stable and uniform character to church life; (4) The church would become more interested and influential in local matters, thereby creating a stronger and more efficient organization; (5) It would help to put an end to the spirit of novelty-seeking which is fostered by our frequent changes, often to our great detriment; (6) More care would be exercised in the selection or appointment of a preacher to a church; (7) The young people would be more firmly held to the church.

As regards the preachers: (1) It would be an inspiration to some, at least, to know that with good work they might have a more permanent home; (2) The demands of a continued pastorate, or the possibility of securing one, would be a stimulus to greater mental effort; (3) The prospect of building a strong church which in some sense would be his work, would awaken the best energies of any man; (4) The larger influence in all the social and moral enterprises of the town would also be a great stimulus; (5) The preacher would save much time for reading and study which would otherwise be employed in making the acquaintance of a new people; (6) It would be the means of saving years of the life of many a good man who, if removed at the end of a specific time, after a successful career, might live years without finding conditions equally favorable to his special aptitudes; (7) Ministers whose hair had begun to turn white would have a better chance of employing all the active years of their life when there existed some opportunity for them to appeal to the kindness and sympathy of those who had been united to them by the association and love of years.

Kent's Hill Seminary, Maine.

H. W. Knight.

**I** AM in favor of the removal of the time limit. That is to say, I would keep up the same Conference relations which we now have in the Methodist Church — in other words, Annual Conferences, with the Bishop presiding, with the same powers and authority which he now has. I would appoint a preacher with the understanding that he can stay for one year, or five years, or ten years, or twenty-five years, if he lives and is acceptable to the people; all the

time, however, reserving the right on the part of the episcopal authority to change him if it seems to be best for the church. I particularly favor this plan for the following reasons: —

In large cities I believe Methodism is losing ground by reason of the fact that ministers are changed so frequently. In many cases a man has just made his impression, not only upon the church but likewise upon the community round about him, when he is taken up under the existing system and removed. A new man — possibly wholly unfitted for the work — is put in his place. I could give instances if it were necessary where a certain type of man, with a certain temperament and certain mental characteristics, has worked, say, three years or five years in a Methodist church, and has made a splendid impression upon the church and the community — the best kind of an impression, an impression for godliness and for everything that is good and right; he is followed perhaps by a man of an entirely different temperament and make-up, and this man has got to begin the work all over again and make his impression upon the community. The influence of the first man is thus largely lost.

There are many other arguments and motives that might be given; but these to my mind are the principal reasons why I am in favor of the removal of the time limit.

New York City.

Charles E. Piper, Esq.

**I** AM emphatically in favor of removing the limit. Under the present rule it is regarded in the ministry as a criticism upon the effectiveness of the preacher if he be not retained the full time permitted under the rule. This gives rise to continued efforts on the part of the preacher to remain in a church in which he may not be making a success. In my judgment, if the limit should be removed, under the system by which appointments are now made, an adjustment between pulpit and pastor could be easily reached and much more satisfactory service obtained.

Chicago, Ill.

Wayne Whipple.

**T**HE removal of the time limit would deal a blow which might prove fatal to our matchless itinerant system whose phenomenal success is largely due to that restriction.

The few exceptional cases might be provided for without tearing down the line-fence and turning loose the whole flock just to prevent a few restless sheep from jumping out. True, organized wickedness confronts the church in the large cities. But the churches foremost in demanding indefinite pastorates are not making signal efforts to stem the evil tide in their own communities. They want an extension for "society" reasons. For the Methodist Episcopal Church to go trimming and tacking after social prestige would be like a great passenger ship joining in a yacht race while neglected souls are sinking on every side.

Without our limit the favored few would be favored still more. The "pull" of the church dictator would then be "a long pull and a strong pull." A church's "pull" is generally exercised at the expense of its "push."

When our church turns itself into a huge hospital for coddling saints and pampering sinners, then will be time enough to "remove the old landmarks." Until then may Heaven (not society!) "so teach us to number our days that we may apply our hearts unto wisdom."

Malden, Mass.

#### THE NEW ENGLAND CHAUTAUQUA, SOUTH FRAMINGHAM.

Rev. W. D. Bridge.

**A** BUOYANT spirit pervades the Assembly this year, unequalled for some years. The financial depression of the past two years has hung heavily over the New England Assembly, until there were seeming forecastings of a temporary closure. But the business reaction and the spirit of uplift felt this season are cheerful tokens of good for the coming years.

Dr. J. L. Harbut has been a strong hand at

the helm, and by his constant presence on the platform in the conduct of many meetings, and in the socialities of the Assembly, has given it a joyous spirit of good fellowship.

Dr. William R. Clark, whose care-taking has been so marked in the Chautauqua work and has been eminently practical, is still actively enlisted in the good work.

Mr. Horatio T. Twombly, of South Framingham, the efficient treasurer, is alert to every means of advertising and pushing Assembly interests.

Samuel Cochran, for many years the efficient superintendent of grounds, has kept them in excellent condition, so that the remark has been often made this year that never was Lakeview as lovely as now. The present writer, who has visited many Chautauquas, has never seen one where disturbing and unsightly obstacles have been so perfectly eliminated as here.

Prof. Charles E. Boyd, the director of music in the Tremont Temple Church, Boston, and who has been for several years at the head of the music department at Lakeview, fills that position with ever-increasing success this season.

There have been but a very few cottages which have not been occupied, and some of them amply filled. The Milford tent has been full to overflowing. It is sincerely to be hoped that next season every tent and society cottage, as well as individual temporary homes, will be fully occupied the entire time of the Assembly.

Every facility for boarding has been amply provided. The restaurant and boarding-house has been amply and neatly kept, and, as far as we have learned, to the fullest satisfaction of all the guests. Mr. Harvey Blunt, caterer, of 715 Tremont Street, Boston, has been in charge of this department. Self-boarding and cottage-boarding have been fully provided for by the coming to the grounds of provision and meat wagons, milk and ice carts, and grocery dealers; and the local grocery and bakery have been reliable adjuncts in satisfying all needs.

Mail facilities and telephone long distance connections have been satisfactory, and the steam and horse-car connections with surrounding towns — Worcester, Boston, etc. — have been all that could be desired.

Summer sports for the young people have been abundant — boating, tennis, baseball, swings, etc. — and parties have been made up to visit some of the celebrated localities in the neighboring towns — Hunnewell's Gardens, Wellesley College, etc.

The Methodist, Baptist, Congregational, C. L. S. C., and W. C. T. U. headquarters have been open day and evening, and every convenience for rest, pleasure, correspondence, and acquaintanceship has been amply supplied.

The weather has been remarkably propitious, balmy and sweet zephyrs cooling the air, and with but one heavy rain to dampen the spirits of the attendants, and that seemed to accomplish the opposite.

One might well say, on reviewing the present season of the New England Chautauqua, that ideal facilities, ideal direction, ideal weather, and ideal exercises had most happily conspired to render the season of '95 an epoch-making one, and that with new hope the managers should prospect the future.

The present writer has taken special pains to converse with persons, official and unofficial, and is convinced that with a proper support of the Assembly by the pastors resident within a fifty miles' radius of South Framingham, there might be another year an Assembly for normal, Chautauqua, literary, musical and general purposes held at this place utterly unsurpassed save by the mother Chautauqua of us all. As a precursor of this desideratum, and as a blessing in itself alone, every pastor would do well to organize this fall a Chautauqua Literary and Scientific Circle in connection with his church and congregation.

But, turning from the local facilities and the general directorate of the Assembly, let us consider the literary and esthetic character of the present Chautauqua Assembly.

The classes have become an unusually rich and important feature, to which many look with personal interest when Lakeview comes to mind.

Mrs. Alice Peloubet Norton, of Auburndale, has been surrounded by a company of thoughtful

listeners as she has discussed several important questions concerning household science, and many a home will be healthier and happier by reason of her wise suggestions.

Miss Martha M. Barnes, of Waltham, a charmingly bright young lady who found her "mission" when she mastered the Ling system of physical culture and prepared herself to teach it to others, has had crowded congregations twice a day to witness the perfection of her instructional work, and to catch glimpses of the value which the practice and drill may have upon the members of her classes.

Dean A. A. Wright, the Greek philosopher, artist, discoverer, counselor and friend, has drawn a company of non-Greek admirers to his feet, and he has fed them on Greek roots, filled their minds with Greek concepts, dazzled their eyes with Greek gems, and their English Bibles will henceforth burn and blaze with Greek fire.

Mr. George W. Pease, of the School of Christian Workers, Springfield, Mass., has leaped at once into the hearts of all who have been fortunate to hear him, old or young. His young people's class and primary teachers' class have been most delightful centres of instruction every day. Almost extravagant testimonies are given as to his extraordinary facility in capturing the attention, stimulating the inquiry, and supplying the mental pabulum for the normal pupil and the normal teacher.

Plain Mr. Malloy, of Waltham, who comes without a Doctor or even Professor before his name, has held very large classes daily with all ears and minds intent while he "talked Emerson" at them by the hour. What an Emersonian enthusiast he is! He has become so saturated by his personal acquaintance and his loving study of Emerson for full forty years, that one

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might almost believe that the master's mantle had fallen on the humble disciple.

The chorus and the soloists—what can, rather what cannot, be said of them? Under the painstaking, masterful direction of Prof. Boyd they have met the fullest demands made upon them. Miss Emma L. B. Tilton, of Boston, has been the very capable accompanist, as she is regularly the efficient organist for Prof. Boyd in his Tremont Temple service. Messrs. Edward E. Holden and Lawrence G. Ripley are true and trusty Lakeview soloists, as tenor and baritone respectively, meeting as formerly all just expectations. Miss Blanche Sawin, of Marlboro, as organist, has brought forth the sweetness of all sweet sounds from the Mason & Risch Vocalion upon the auditorium platform to the delight of everybody. Miss Fanny P. Hoyt, of Portsmouth, N. H., has caught much of the witchery of Ole Bull in the mastery and mystery of her violin. Miss Jennie Cores, soprano, comes from the celebrated choir of Park St. Church, Boston; and Miss Bertha M. Cushing, contralto, daughter of our own Rev. John E. Cushing, of Eggleston Square, Boston, comes from one of the best known of Boston's famous choirs, the Central Congregational Church. Vocal music and instrumental are at no discount at the Framingham Chautauque, and the hundred and twenty or more members of the great chorus give a body and solidity of sound to the rich cadences of the special vocalists.

The Mrs. Helen Friend-Robinson Concert Co., of Boston—ten young ladies gifted with power to win sweet strains from banjeurine, banjo, mandolin, guitar, piano, etc.—forms a not insignificant feature of the pleasure-giving program this year.

And last, but by no means least, our pen writes with pleasure the Manual Training School Band, of Cambridge, to whom all Lakeview Chautauques owe far more than they can tell for the enjoyments of this season. The twenty-four young men have been under a most masterful drill for many long months every week; have thrown their souls into the study and practice of the highest quality of instrumental music; have caught the spirit of highest emulation; have brought their individual skill into fullest fellowship with that of all the others; have broadened their repertoire of music until it is unexpectedly a very large one; and have made for themselves a name of commendable honor at considerable distances from their home as well as in their own locale. Every one is eloquent in praise of the work they have done at Lakeview this season.

The Ditson Piano Company, by providing the celebrated concert piano, the Knabe; the Mason & Risch Co., by furnishing their wonderful Vocalion; and the Estey Organ and Piano Co., by supplying the organs and pianos of various sizes and styles needed, have each and all placed the management and each visitor under personal obligations for "the congress of sweet sounds" which these several instruments have summoned.

The Assembly opened fittingly in a blaze of glory. Every cottage was decorated with bunting, flags and Chinese lanterns, and from the latter, at night, the grounds were brilliantly illuminated. Every public building was alive with flame, and arching all avenues and lining all streets the currents of fire seemed to sweep. The lectures and readings have been of a more than expected high order. We may not, through lack of space, refer by any means to all, but call attention to a few.

Rev. A. W. Lamar, D. D., the brilliant divine from Galveston, Texas, captured everybody when he, with verbal-painting of the highest character, told the story of his boyhood days in Dixie. "Black Mamie," his old nurse, kind-hearted and faithful; his early religious impressions, queer and crude; his boyish follies and foibles; his youthful sports and companions; plantation life and Pete Johnson's negro sermon—on these as a background he painted a wondrous panorama of things grave and gay, holding his audience at every moment by his exuberant characterizations. He is booked for another year.

"Col." Russell H. Conwell, the inimitable, carried everything at his own good will in the delivery of the two famous lectures, "The Silver Crown" and "Acres of Diamonds." Though rising from a sick bed to fill his engagement, he was able fully to command the situation, and his two lectures, with their innumerable illustrations, and their wise and forceful instructions, will remain with his hearers to their dying day. Col. Conwell's wisdom is seen in his making homely truth tell its story vividly and lastingly.

Prof. W. A. Scott, of the University of Wisconsin, has the rare and happy gift of making the questions of Social Science—monopolies, the labor problem, monometallism and bimetalism, etc.—as clear as day to the mental vision. His six lectures were six gems, and should be heard by the people everywhere.

Dr. W. H. Crawford, of Allegheny College, Meadville, Pa., gave three lectures on the Reformers, Wyollif, John Huss and Savonarola, which set every Protestant aflame with zeal to maintain unimpaired the sacred institutions of Christian liberty for which they wrought and died.

Dr. David Gregg, of Brooklyn, N. Y., took us to the Holy Land, revealed its microcosmic character, showed the multitudinous terrestrial and sub-terrestrial proofs of the harmony of the land and the Book, and set all hearts anew on fire to "study the Word and the works of God."

Rev. A. J. Palmer, D. D., of New York, told the story of "Co. D., or The Die-No-More."

a story of the war—in such vivid word-picturing, with such an awful background of facts, that the universal verdict was given, "The best Patriots' Day address ever given at Lakeview." Dr. Palmer entered the army under fifteen years of age in Co. D., 48th N. Y. regiment; and the history narrated was personal observation and experience in the Fort Wagner assault and massacre in 1861. Intense, dramatic, picturesque, were his words.

Dr. B. P. Raymond, of Wesleyan University, gave the "Recognition Day" address to the graduating Chautauques. God's use of the individual man, rather than the mass of men, was the central thought well wrought out. Its illustrations were superior.

C. L. B. C. Day met all expectations. Nearly twenty-five took their diplomas from Dr. Hurlbut's hands. The procession, the class reunions, the annual gathering of the graduates, the banquet in the Hall on the Hill, the concert, the camp-fire—these in their totality give a rich and rare treat for all comers.

Saturday was Musical Day, and Prof. C. E. Boyd won high encomiums for the excellence of his training of the grand chorus. The soloists, the Rindge Brass Band, and other assistants, made the musical feast a delight indeed.

Sabbath was a most restful day, with sermon, Bible study, vesper study, and the evening service of song.

Monday morning found a large company on the grounds, and at nine o'clock the sixteenth annual session of the Assembly came to its close.

#### A QUESTION OF INTERPRETATION.

Rev. W. S. Smithers.

I READ with much satisfaction a valuable contribution from the pen of Dr. Daniel Steele in a recent issue of ZION'S HERALD, entitled, "The Spiritual Preponderance." I do not refer to this article to criticize anything written by this honored brother, only to call attention to an interpretation of the Discipline which, if correct, many pastors would like to know it.

He says: "Every pastor has the authority to appoint as many sub-pastors, or class-leaders, as he thinks best for the good of the society, and he may keep them all in office though their classes have ceased to hold separate meetings." As authority for this, § 53 of our Discipline is cited. "Here is a charter," he continues, "for a score of leaders with only one class-meeting, if necessary, to preserve this spiritual preponderance."

I found trouble on a certain charge where this plan was in operation. The right of the pastor who had appointed such leaders was questioned by the opposition. The matter was referred to Bishop Andrews, then having supervision over this Conference. He replied, in substance, as follows: The simple assignment of a number of persons to a leader, without time or place of meeting being named or any purpose to name either, does not constitute him a leader as contemplated by the Discipline, and so not a member of the quarterly conference; otherwise almost unlimited power would be placed in the hands of the pastor, who could then carry out any personal scheme he might desire.

Dr. Steele gave an instance where a pastor, having a membership of 1,320, was defeated in his purpose, 7 to 6, because he was not a good general. He might have appointed 26 leaders (or within the scope of the Discipline 110), and thus have overcome the largest possible unsupervised majority in the quarterly conference.

Might not such power, however, thwart the very end for which this body was constituted? A careful reading of all found in the Discipline under the heading, "Classes and Class-meetings," does not to my mind harmonize with this author's view. Bishop Andrews and Dr. Steele, evidently, do not agree as to the meaning of § 53. Has there been any interpretation given which is recognized as authoritative?

A sentence near the close of this interesting article also attracted special attention. It was this: "My dear brethren in the pastorate, don't drop veteran leaders because the Epworth League, or some other cause, has weakened their class-meetings." I wish to raise this question: Have the "brethren in the pastorate" found that the Epworth League has lessened the attendance at the class-meeting? My own experience on every charge served since its organization leads me to give an emphatic negative.

Hardwick, Vt.



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## The Family.

### MY CHANCE.

Adelbert F. Caldwell.

Another day? a gift? and mine?  
And may I use it as I will?  
Then surely my day's work shall be  
Some clouded soul with light to fill;  
To bear some burden for the weak;  
To make less hard the chastening rod;  
To speak some word of kindly cheer,  
And lead some wayward child to God.

Kent's Hill, Maine.

### Thoughts for the Thoughtful.

Hark! hark! a voice amid the quiet intense!  
It is thy Duty waiting thee without.  
Rise from thy knees, in hope, the half of doubt;  
A hand doth pull thee — it is Providence;  
Open thy door straightway and get thee hence;  
Go forth into the tumult and the shout;  
Work, love, with workers, lovers, all about;  
Of noise alone is born the inward sense  
Of silence; and from action springs alone  
The inward knowledge of true love and faith.

— George MacDonald.

This sorrow, which has cut down to the  
root, has come, not as a spoiling of your  
life, but as a preparation for it. — George  
Elliot.

On the bed of death the soul should have  
no eyes but for eternal things. All the  
littlenesses of life disappear. The fight is  
over. There should be nothing left now  
but remembrance of past blessings — ad-  
oration of the ways of God. Our natural  
instinct leads us back to Christian humility  
and pity. "Father, forgive us our tres-  
passes, as we forgive them who trespass  
against us." — Amiel.

Patience! If you can only get it and  
keep it in your life, it is of more relative  
value to the soul than the possession of a  
beautiful diamond would be, considering  
temporal things. Because, somehow, if  
you have patience imbedded in your heart,  
there comes a sort of cheer along with it,  
and before you know what is going to hap-  
pen, your whole experience is irradiated as  
with sunshine. I rather think the patient  
life is the successful one after all. — Rev.  
Louise S. Baker.

There is nothing so high as to be above  
God's care, and nothing so lowly as to be  
beneath it. He who keeps alive the un-  
quenchable light of the star visible to a  
hemisphere, kindles the small taper of the  
glow-worm that gleams in the twilight on  
the mossy bank. He who piles up and  
loosens the Alpine avalanche, shapes the  
crystals of each falling snowflake. He who  
guides and bridges the storm-wave that  
breaks in thunder upon the reef, preserves  
each invisible coral animal that builds its  
lime cell beneath the booming surf. He  
who sees from His glorious high throne the  
seraph velling his face with his wings, takes  
note of the sparrow falling to the ground. —  
Anon.

'Twas August, and the fierce sun overhead  
Smote on the squalid streets of Bethnal Green,  
And the pale weaver, through his windows  
seen  
In Spitalfields, look'd thrice dispirited.

I met a preacher there I knew, and said:  
"Ill and o'erwork'd, how fare you in this  
scene?"  
"Bravely!" said he; "for I of late have been  
Much cheered with thoughts of Christ, the  
living bread."

O human soul! as long as thou canst so  
Set up a mark of everlasting light,  
Above the howling senses' ebb and flow,

To cheer thee, and to right thee if thou roam —  
Not with lost toll thou laborest through the  
night!  
Thou mak'st the heaven thou hop'st indeed  
thy home.

— Matthew Arnold.

Life is like the summer's days. In the  
first fresh morning we do not realize the  
noonday heat, and at noon we do not think  
of the last shadows lengthening across the  
plain, and of the setting sun, and of the ad-  
vancing night. Yet to each and all the  
sunset comes at last, and those who have  
made the most of the day are not unlikely  
to reflect most bitterly how little they have  
made of it. Whatever else they may look  
back upon with thankfulness or with sor-  
row, it is certain that they will regret no  
omissions of duty more keenly than neglect  
of prayer; that they will prize no hours  
more than those which have been passed,  
whether in private or in public, before that  
throne of justice and of grace upon which  
they hope to gaze throughout eternity. —  
Canon Liddon.

An unanchored ship may be lying on  
waters as smooth as glass, and yet before  
the master is aware, his keel is on a rock.  
The invisible tide bore him away so softly  
and so silently that he did not observe the  
motion. So are thousands of people — yes,  
and some professed Christians, too — car-  
ried on the rocks every week, not by gales  
of adversity, but by undercurrents of strong  
temptation. . . . Here is a church mem-  
ber who insensibly drifts into neglect of his  
Bible, neglect of prayer, and laxity of Sab-  
bath observance. Another gets in an un-  
discouraged of utter worldliness; it swings

him along slowly and surely until he has  
lost sight of his lighthouse; he is aroused by  
no sudden shock, but when we look for him  
where he used to be, and where he ought to  
be, he is not there. The world got hold of  
him, and his anchor had no hold on Christ.  
— Theodore L. Cuyler, D. D.

Anxiety about the future is vain. After  
all our careful watching of the heavens the  
clouds will rise in an unwatched quarter.  
After all our fortifying of the citadel, there  
will be some little postern left unguarded,  
some weak place uncommanded by a bat-  
tery, and there, where we never looked for  
him, the inevitable assailant will make his  
entrance. After all the dipping of the hero  
in the waters that gave invulnerability,  
there was the little spot on the heel, and the  
arrow found its way there. Nothing is  
certain but the unexpected. Tomorrow  
will have its cares in spite of all that an-  
xious care and foreboding can do. . . . Why  
should we exercise our power of imagining  
the future chiefly in regard to tomorrow's  
possible evils, when we might by its aid fill  
the winter of our earthly life with the glo-  
rious summer of eternity, and bring assur-  
ance of things hoped for to lighten the dark  
present? We cannot but look forward;  
but we may choose whether we shall look  
but a little way ahead on the low level, or  
beyond and above all the trifles at hand to  
"that one far-off divine event to which the  
whole creation moves." — Alexander Mac-  
laren, D. D.

A certain prince went out into his vine-  
yard to examine it; and he came to the  
poach tree, and he said: "What are you  
doing for me?" And the tree said: "In  
the spring I give my blossoms and fill the  
air with fragrance, and on my boughs hangs  
the fruit which presently men will gather  
and carry into the palace for you." And  
the prince said: "Well done, good and  
faithful servant."

And he came to the maple, and he said:  
"What are you doing?" And the maple  
said: "I am making nests for the birds and  
shelter cattle with my leaves and spreading  
branches." And the prince said: "Well  
done, good and faithful servant."

And he went down into the meadow, and  
said to the waving grass: "What are you  
doing?" And the grass said: "We are  
giving up our lives for others — for your  
sheep and cattle, that they may be nour-  
ished." And the prince said: "Well done,  
good and faithful servants, that give up  
your lives for others."

And then he came to a little daisy that  
was growing in the hedgerow, and said:  
"What are you doing?" And the daisy  
said: "Nothing! nothing! I cannot make a  
nesting-place for the birds, and I cannot  
give shelter to the cattle, and I cannot send  
fruit into the palace, and I cannot even  
furnish food for the sheep and cows — they  
do not want me in the meadow — all I can  
do is to be the best little daisy I can be." And  
the prince bent down and kissed the  
daisy, and said: "There is none better than  
thou." — Lyman Abbott, D. D.

### WHAT ELEANOR DID WITH HER TIME.

In Two Chapters.

I.

Annie L. Hannah.

NOT go abroad with her father! Be  
separated from him for the first time  
since her mother's death, five years ago,  
left them alone together! And then to be  
"poked" away in some quiet country  
place to "mope" away the whole long  
summer! Oh, it was almost more than she  
could endure!

But the doctor was firm, and her father's  
business was imperative, and so there was  
nothing for it but to submit, which Eleanor,  
I am forced to admit, did with no very  
good grace. But she was not selfish, and  
when she saw how unhappy her disappoint-  
ment made her father, she gave herself a  
mental shake and cheered up, keeping what  
she herself called "a smiling front" till the  
hard parting was over; and then, if she  
showered Miss Hetty's hollyhocks and pop-  
pies with briny drops, why, perhaps it did  
them good, and certainly it did no one else  
any harm, and was a great relief to Eleanor  
herself.

It was to Miss Hetty that her father's  
mind had instantly turned on hearing what  
Eleanor termed her "sentence." He had  
spent some summers during his college  
years on her father's farm, and had once or  
twice taken Eleanor there to spend a day  
or so when, during some of their frequent  
trips, their way lay in her direction. She  
was Miss Hetty still (owing to a sad little  
tragedy), and now the sole owner of the  
farm; and she received with unbounded de-  
light the proposition that Eleanor should  
pass the summer with her. And so her fa-  
ther took her, and saw her comfortably es-  
tablished in the great old-fashioned south  
room before he started on his journey.

It was at one of the many windows of this  
same south room that Eleanor was sitting  
on a certain lovely summer morning writ-  
ing to her father, pausing now and then to  
glance out over the beautiful landscape, or,  
with her teeth pressed down on the end of

her pen, to run her eyes over the lines  
which she had written: —

"DEAR FATHER: Here I am, quite at home at  
last in my dear old room. You know how I  
gnashed my teeth and conducted myself in other  
unseemly ways when the doctor passed his ver-  
dict? Well, now that the thing is decided past  
recall, now that you are half way across the  
ocean, I will confess that, but for the thought  
of that great tumbling world of water which lies  
between us, I can see that it is better as it is. I  
would not allow myself to believe that the doc-  
tor knew what he was talking about, but when  
I lie under some great spreading tree for hours  
at a time, gazing and gazing in the latest pos-  
sible manner into space, why then I acknowledge  
that cities and sight-seeing, bustle and confu-  
sion, would indeed have been a weariness to the  
already far-too-weary flesh."

She began the next page by saying: "But  
what am I to do with my time after I am  
tired of resting? How I am to pass the long,  
long days, is more than I can tell, and is a  
prospect to which I look forward with  
dread." But she knew that that would  
trouble her father, and so took a fresh sheet  
and went on, though with a little sigh at  
that "dreaded prospect": —

"Miss Hetty is a dear, and hovers about me  
like a mother hen, coaxing me to eat and drink  
at all sorts of unheard-of hours, and somehow  
she does not coax in vain. I am carrying out  
the doctor's orders to the letter. I go to bed al-  
most with the birds, for I find it my only meth-  
od of self-defence, the creatures having consti-  
tuted themselves a committee on early rising,  
rousing me from my slumbers at daybreak by  
their tumult. I am confident that some morn-  
ing I shall go out to find the earth strewn with  
their dead bodies, for surely they will burst  
their throats striving to outdo one another in  
that valinglorious manner of theirs. But I do  
not bear them malice, for never in my life before  
have I known the meaning of fresh air such as  
they have been the means of my breathing at  
hours of the morning the simple mention of  
which would once have made me gasp for  
breath."

"Miss Hetty always hears me, and has my  
breakfast ready when I go downstairs; and then  
I am off and away for a ramble through such  
fresh loveliness as I never dreamed of before.  
By ten o'clock I have come back famished, and  
go to Miss Hetty for a glass of milk — I drink  
gallons of fresh, warm milk morning and even-  
ing — and a delectable cookie such as only she  
can make; and even then I can hardly wait for  
twelve o'clock dinner, when I fall upon the  
viands with the rapacity of a starving creature.  
Miss Hetty watching me with eyes filled with  
astonishment which she strives to pass off for  
admiration. How the girls would open their un-  
sophisticated eyes to watch me feeding the  
chickens — I do 'admire' to feed the chickens  
— or raking hay; for I really did do that the  
other day when a shower was coming up, and  
they wanted the hay to do likewise, and first.  
It was the most exciting contest in which I ever  
engaged in my life — tennis is nothing to it!  
Working against a thunder-storm is working  
briskly, I can assure you; but I am happy to be  
able to tell you that we won — that the last load  
was safely under shelter before the first drop  
fell. But when one of the men told me that  
they could not have accomplished it without my  
help, then indeed my 'bosom swelled with mas-  
tastic pride' — as yours ought to do, father dear,  
when you contemplate the tremendous fact that  
your daughter has done at least one honest  
'stint' of hard work in her useless life.  
"Take good care of yourself; and do try to  
get through with that tiresome business as soon  
as you possibly can. And now good-bye, with  
a whole heartfelt of love from your own  
"ELEANOR."

As fresh air, early hours, and a simple,  
nourishing diet began to tell, as Eleanor  
grew daily stronger and better, that ques-  
tion of what she was to do with her time re-  
turned with more urgent demands for an  
immediate answer.

"It was all very well when I only wanted  
to eat, breathe, and sleep," she mused one  
morning, as she was dressing; "when I  
could fling myself down with the delicious  
consciousness that I could fall asleep at any  
moment when there was nothing in particu-  
lar to occupy me, and sleep for an indefi-  
nite length of time; but now that nature  
seems satisfied with ten hours at one time  
of that sort of thing, when there are four-  
teen more, of sixty minutes, three thou-  
sand six hundred seconds, each, to be dis-  
posed of with open eyes and unstupefied  
brain — why, the prospect is little short of  
appalling!"

She finished dressing with a little sigh,  
and, with an almost sick longing to see her  
father, went down to her breakfast.

As she entered the "living room" she  
found Miss Hetty talking to a little  
girl, and as she saw Eleanor she said,  
"Sit down on the door-step, Nancy, and I  
will give you some breakfast, and while  
you are eating it I will see what can be  
done."

"They are people who live over on the  
back road," she explained, in answer to  
Eleanor's question, as they were eating their

breakfast. "The child has come to tell me  
that her mother is sick. They are real nice  
people, tidy and careful, but they have had  
a peck of trouble first and last. The father  
died about a year back, leaving the mother  
with three children, one of them blind, the  
other a baby a few days old. She's done  
real well, I will say for her, with what she's  
had to manage with, but I mor'n half be-  
lieve that they never have a good square  
meal. They never ask for anything, but I  
send them a little something now and again,  
knowing that nothing will come amiss; but  
today Nancy there's come to see if I could  
go to her mother a spell, she's so bad. I  
don't see how I can, up to my elbows in this  
picking and preserving. If it was to-  
morrow I could go real well. But there!  
I'll just have to go! There's nothing else  
for it, spill or no spill, time or no time."

While she was speaking Eleanor sat bal-  
ancing her spoon on the edge of her cup  
and a question in her mind. She knew of  
some one with plenty of time at her dispos-  
al — "fourteen hours of sixty minutes,  
three thousand six hundred seconds, each." But  
then one had a choice as to how one's  
time should be employed; and yet — and  
yet!

Just then Miss Hetty set down her cup  
and exclaimed with a sigh: "Well, I am  
bothered!" and Eleanor, looking up from  
her seemingly absorbing occupation, said  
quietly, "I will go, Miss Hetty."

"You, child! Well, I guess you won't!  
What would your father say, I should like  
to know?"

"He would be more than glad. Papa is a  
saint who does all sorts of good works — so  
many that I have always felt that he re-  
lieved me of the responsibility of doing  
any; but I know that he would like it. I  
will go back with the child if you will tell  
me what to do and give me what I shall  
need."

"It ain't catching," mused Miss Hetty,  
looking at her doubtfully; "it ain't any-  
thing but one of her dreadful attacks of  
neuralgia; but I don't know — it doesn't  
seem just right to let you, and you no ways  
strong yourself."

"I'm strong enough for that, plenty,"  
said Eleanor; "so if you will get the things  
ready, I will go up and change my dress."

"You're your father's own child!" ex-  
claimed Miss Hetty, going over to where  
she sat and kissing her. "These preserves  
are for market, and I'm free to confess that  
if this mess of fruit was spoiled it would  
mean a good many dollars to me. I'll  
drive over for you this evening."

"That compliment is prepayment far  
beyond my deserts," laughed Eleanor, as  
she ran up to her room.

Brooklyn, N. Y.

### About Women.

— It is stated that fifty young women have  
recently been graduated from the woman's law  
class of the University of New York. Many of  
the graduates do not intend to practice the pro-  
fession, but pursued the study merely for its  
educational value.

— The Woman's Journal says: "Mrs. Henry  
D. Cram, a Boston business woman, has made  
arrangements to furnish for the Paris Exposi-  
tion of 1900 the derricks and paraphernalia to  
be used in the erection of all the buildings,  
which will be made entirely of stone. Mrs.  
Cram will personally superintend the work of  
placing the seventy-five derricks."

— Mrs. Laura Ormiston Chant expects to ar-  
rive in Boston early in October. She will be ac-  
companied by her daughters, Emmeline and  
Ethel. Mrs. Chant will attend the convention  
of the National W. C. T. U. in Baltimore, Oct. 18,  
and will doubtless be besieged, as usual, with  
applications to lecture.

— The story is told that a woman had a very  
fashionable silk waist made, which she sent to  
her sister in a little western Kansas town. She  
received in reply a letter of thanks, in which  
the sister said that she found the sleeves much  
larger than her thin arms needed, and had cut  
them over, getting enough out to make her five-  
year-old girl a dress. "You must have thought  
I had awful fat arms," the sister out West wrote.

— Miss Harriet Colfax, a cousin of the late  
Vice-President Schuyler Colfax, has charge of  
the lighthouse at Michigan City, Mich. When  
she was appointed the lights were of lard oil,  
and it was her nightly duty to pick her way  
along a wet and slippery causeway, often in the  
teeth of a heavy gale or when the rain and hail  
were descending in torrents. After reaching  
the end of the causeway she had to climb up a  
slippery ladder and light the lamps. At mid-  
night it was her duty to refill them.

— Miss Edith Cole and Mrs. Lort Phillips  
and party made a journey in British Somaliland  
last winter and early spring, and collected and  
dried about 300 species of flowering plants and a  
few ferns, which they have presented to the  
gardens at Kew. The country traversed was  
from Berbera to the Gollis range of hills, which  
rise to a height of 5,000 feet.



## THE POTTER AND THE CLAY.

Thou, Thou art the Potter, and we are the Clay.  
And morning and even, and day after day,  
Thou turnest Thy wheel, and our substance is wrought  
Into form of Thy will, into shape of Thy thought.

Thou, Thou art the Potter, the wheel turns around,  
Thine eyes do not leave it. Our atoms were ground  
Fine, fine in Thy mills. O the pain and the cost!  
Thou knowest their number: not one shall be lost.

Should Clay to the Potter make answer and say,  
"Now what dost thou fashion?" Thy hand would not stay;  
Untiring, relentless, without any sound,  
True, true to its Master, the wheel would go round.

How plastic are we as we lie in Thy hands.  
Who, who as the Potter the Clay understands?  
Thy ways are a wonder, but oft, as a spark,  
Some hint of Thy meaning shines out in the dark.

What portion is this for the sensitive clay!  
To be bent and molded from day unto day,  
To answer not, question not, just to be still,  
And know Thou art shaping us unto Thy will.

This, this may we plead with Thee, Workman divine,  
Press deep in our substance some symbol of Thine,  
Thy name or Thy image, and let it be shown  
That Thou wilt acknowledge the work as Thine own.

— ELLEN M. H. GATES, in "Treasures of Kurium."

## THE DEACONESSES OF PARIS.

Rev. Frank Mason North, D. D.

THEIR "Home" is not in the beaten track of the transatlantic traveler. Even the coacher needs to be told where is the Rue de Reuilly. But this is because the four-wheeled *voiture* is as infrequent in the extreme east of Paris as is the two-wheeled cab in the far east of London.

Yet is the region famous. The narrow street bears off to the southeast from the broad avenue which connects the Place de la Bastille with the Place de la Nation, and at the turn, if one's vision is keen, one can see barricades, and one's ears are dull if they do not catch the rattle of small arms and the shout of the Commune. For this is the favorite haunt of the Spirit of Revolution. Here is the Faubourg St. Antoine, and yonder to the north the Rue de la Roquette leads on to Père la Chaise. The wine shop of Gaspard Dufarge cannot be far away; and these men at the doors—are they not like the three Jacques of a century ago?

But for more than half a century the Institution des Diaconesses has stood in this quiet street, a home of peace and pity; and not far away have been misery and pain, and more than once the streets and kennels about it have smoked with the hot excitement of revolt.

Close upon the founding of the great mother house at Kaiserswerth, Pastor Vermeil of the Reformed Church in France established this kindred Institution in Paris. Its ministry has been among the most blessed influences in the gay, fair, frivolous city during a period of immense consequence. It has been a time when the cult of atheism has vied for supremacy with the cult of superstition. France has been allured by two religions—the worship of reason and the worship of idols. Neither has served as a foundation for ethical life, and both equally have failed as a substitute for the faith of the Gospel. How weary are the people in the heart which yet beats true beneath the careless exterior, how they crave the strength and courage of a clear conscience and a spiritual hope, the annals of this sisterhood of ministry would reveal with startling fullness.

The wide entrance at No. 95, shut off close at the sidewalk by heavy double doors, is not different from that of ten thousand of the white-walled houses of Paris. We rested for a few moments in the little reception-room. From the window we looked out upon the large quadrangle faced on either side with buildings new and old. The quiet of the Sabbath afternoon rested upon the sward and walks where sunshine and shade at once brightened and softened the scene.

We were met with a charming courtesy by Mlle. Sarah Monod. She is not herself a deaconess. The head of the sisterhood is Sour Waller of Holland. To assist in certain practical details in the Institution, Mlle. Monod, so she tells us, came to it in residence for three months. That was twenty-five years ago, and she is still there. She is a member of the Council of Direction, yet beyond this, though evidently the responsible manager of the affairs of

the sisterhood, she has no official recognition or name.

Here is a labor of love indeed. She is the daughter of Adolph, and the niece of Gustave, Monod—names which live far beyond the circles of Protestant France. Below the medium height, and stout, she is active and vigorous and alert. Her English adds to correctness the charm which only the French accent can give it. Through all she says, as in her face, shines the pure light of a devout soul.

She guided us through every part of the Institution from kitchen to chapel. Here is a day school for the children of the neighborhood. Here, the apartments for the orphanage. Farther on are the dormitories and work-rooms for the girls committed by the courts—girls who thus form a little community of their own within the larger establishment. On the rear of the property stands the hospital—a large and well-equipped modern building. It overlooks beautiful gardens on two sides, and on every side is freely open to light and air. The chief nurse is a delightful little French woman who knows no English but "God is Love," and who has for forty years, by a gentle and helpful life, been teaching the sick and distressed this supreme truth of the Gospel of Christ.

Sixty deaconesses are connected with this Paris Home. Only two are engaged in parishes. The rest are nurse deaconesses and teachers in the various departments of the manifold work.

While the Institution is independent, its affiliations are with the Reformed Church of France. Its support is provided by voluntary contributions from churches and friends not only in Paris, but throughout the provinces.

To those who are watching the development of the deaconess order in America, this long-established Institution reveals important facts. There is not wanting evidence that some among us fail to see the true genius of this new order. These older communities should teach us. Mlle. Monod, with whom the revival of this unique form of woman's devotion to Christ and humanity has been a careful study, believes most firmly that its essential characteristics are to be found in the spirit rather than in the application of the service, and that this inner motive expresses itself naturally in faithful preparation, in the distinction of a garb, and in the relinquishment of salary.

Unless we are ready to merge this movement in other kinds of ministry, its independence and singularity must be maintained here as consistently as they have been for fifty years in the lands across the sea.

150 Fifth Ave., New York.

## COBWEBS.

A fairy army camped one summer's night  
Upon the lawn,  
Gayly they feasted in the soft moonlight,  
Until at dawn  
They flew away, and lol upon the ground  
Like lace rare  
With jewels set, their tablecloths were found  
Spread everywhere.

— MABELLE P. CLAPP, in *Youth's Companion*.

## THE DEACONESS AS A SOCIOLOGICAL FACTOR.

Mrs. Henry Wade Rogers.

[The following is an abstract as nearly as I could get it, of a most excellent speech of Mrs. Henry Wade Rogers, delivered at the Ocean Grove Deaconess Convention last week. It will help that grand cause if read and studied as it deserves.—E. B. RIVER.]

SOCIETY in our day is conceived of as a vital organism, each part related to every other, and all moved by a common spirit toward a common goal.

What place does the deaconess hold in this organism? What factor is she in the evolution of society?

She stands, first, as an interpreter between the classes of society. The widening distance between the rich and the poor, the cultured and the ignorant, is an alarming fact of our civilization. Indifference exists on the one side and bitterness on the other. The deaconess can help to bridge this gulf and bring about greater harmony and sympathy. The barren and unsanitary homes, the social destitution of the poor and the working people, are too little known to their more fortunate brethren; so are their long hours of work, their frequent unjust treatment, and their dull and dreary daily life. The deaconess must be an influence to bring about the true universal brotherhood, "when all men's good shall be each man's care."

The deaconess ought to be an instrument of applied Christianity. The principles of Christianity are tolerably well known; they need now to be applied to every-day living. She must be a minister of help and healing to the socially, morally and physically destitute—to ameliorate the sufferings of the more unfortunate members

of the social organism. She must represent the ideal Christian life by example.

What methods shall the deaconess use to make her work tend toward social progress, which is righteousness?

First of all, the method of contact. She must live among the people she seeks to uplift. She must know them well and win their confidence and friendship. Deaconess Homes should not be placed on pleasant and fashionable streets where they are not needed, but in the poorest wards, among the tenements and the poor. About them should grow up the various beneficent agencies for uplifting a needy neighborhood. They should be bright, hospitable Christian homes, a social centre for the poor of the vicinity, and a power for transforming a squalid, unsanitary and ugly street and ward into a clean and healthful neighborhood.

A second method should be that of co-operation—gaining the aid of Christian people in the work undertaken, and winning, too, the confidence and co-operation of the poor about her in the general uplifting work of the Home and its residents.

A third method should be of education by example and precept, through the social life of the Home, through teaching of moral and religious principles, and by broadening the outlook and increasing the resources of the overworked and unfortunate people with whom she comes in contact.

## Little Folks.

## A BIRTHDAY CAKE.

L. Robbins.

LOUIS and Alfred burst into the kitchen and tossed their dinner baskets on the table. They were just home from school, and out of breath from running.

"Mamma!" cried Louis. "Saturday will be my birthday. Are you going to make me a birthday cake, same's you did Alfred?"

"Perhaps," answered his mother, with a smile. "Can't we have a party, too?" asked Alfred.

"A party!" said their mother.

"Yes," said Louis. "Can't we have Johnnie, and Fred, and Mason, and Wesley, and Ralph, to come and play all the afternoon, and stay to tea, and eat some of the cake?"

"I'll see," said their mother.

"Can't we go and ask them now?" pleaded Alfred.

"No," said their mother. "We will wait about that till Saturday forenoon. You may not be good boys till then; and if you are naughty, I can't let you have a party, you know."

Louis and Alfred made up their minds they would try very hard to be good, and they succeeded so well that, right after breakfast, Saturday morning, their mother began making the birthday cake.

Louis and Alfred stood around the table and watched her while she made it and put it in the oven. Finally it was taken out nicely baked, and then it was frosted, and set away in the pantry.

"Now can we go and ask the boys?" said Louis.

"I just want to run over to the next house, and see how Mrs. Thompson is getting along, first," answered their mother. "I won't be gone very long."

When she had been gone five minutes, the time began to seem very long indeed to Louis and Alfred.

"Let's go and play with Billy," said Alfred.

"That's so," said Alfred. "Let's."

Billy was their pet goat, and in a few minutes they were racing across the yard with him, shouting and having great fun. There was a leather strap around Billy's neck, and a rope was tied to the strap. Louis had hold of the rope.

After awhile Billy took a notion that he wanted to go into the house.

"Don't let him!" cried Alfred.

"He wants to awfully," said Louis.

"Mamma told us never to let him come into the house again," said Alfred.

"I don't care," said Louis. "I'll bring him right out again, and she needn't know anything about it."

"Well, I don't think you ought to, when mamma told you not to," said Alfred.

By this time Billy was standing in the entry, gazing into the kitchen with great interest. He looked very smiling, and seemed to remember that he had gone in there once, when no one was there, and had eaten some very nice pears out of a glass dish.

The next minute he was capering around the kitchen table, and Louis was holding back on the rope and laughing.

Alfred came and stood in the door, and began to laugh, too.

"O Louis!" he cried. "What do you

suppose Billy would think of a looking-glass?"

"Take it down and see," laughed Louis. So Alfred climbed up upon the sewing machine, and took down the looking-glass.

"Hold it up in front of him, so he can look into it!" cried Louis.

When Billy caught sight of his reflection in the glass, he studied it intently for a moment, then put his head down and made a plunge toward it, and Alfred found himself lying flat on the floor, the looking-glass frame on top of him, and pieces of broken glass scattered all about.

The next thing Billy noticed was the pantry door, which happened to be open a very little.

He put his nose up to the crack and sniffed. Then he pushed the door wide open and went in, dragging Louis after him.

Billy seemed to smile all over his face when he saw the birthday cake on the dresser before the window, and he went up to it and smelled of it.

"O—h! He's going to eat the cake!" cried Louis in agony, pulling frantically on the rope. "Come, Alfred, and take it away from him!"

Before Alfred could get to him, Billy had taken a big mouthful of the cake, and seemed to think it was very good.

Alfred rushed bravely to the rescue, and tried to bear away what was left. Billy, however, had no mind to lose such a dainty meal, and he just stopped to butt Alfred into the corner under the dresser, and then went on eating.

Louis gave a tremendous tug at the rope. The rope broke, and Louis fell over backward.

Both boys scrambled to their feet, and tried again, either to take the cake away from Billy, or Billy away from the cake.

But Billy stood his ground, and in a few minutes more the last of the precious cake had disappeared—the beautiful cake, with thick frosting all over the top, and the letters L-O-U-I-S, in red and yellow and pink and brown candies on top of the frosting.

Billy seemed willing to be led after this, and Louis tied the rope on and took him back to the barn, leaving Alfred to explain to their mother, whom they now saw coming down the road.

When Alfred had made his confession, he went to look for Louis, and after a long time found him in the barn, lying face down, on a great bunch of hay. He couldn't make him speak or move, and finally, in great distress, he went and brought his mother.

She sat down on the hay beside Louis.

"Louis!" she said.

Her voice was so kind and gentle that Louis, after a minute, sat up, and then she put her arm about him and drew him close to her, and rested her cheek against his hair.

When she did this Louis couldn't help crying a little, and saying he was sorry he had disobeyed her.

His mother seemed to be thinking, and did not answer at first. When she did, she spoke very gravely:—

"It makes me feel badly, of course, when I think you do not care enough for me to try to please me," she said. "But there is something else that makes me still more unhappy. Do you know what it is?"

Louis shook his head, and Alfred came and threw himself down beside his mother and looked up earnestly into her face.

"It is that you do not love your Father in heaven," said their mother. "Think how He loves you. He is doing something for you and trying to make you happy all the time. Everything you have He gives you. How can you help loving Him, and trying to please Him? He says, 'Thou shalt honor thy father and thy mother,' and you know it is not honoring them to disobey them. I want you both to grow up to be good and noble men, and no man can be really good and noble unless he loves God and tries to please Him."

Then Louis and Alfred both said they were going to try to please Him, and grow up to be the kind of men their mother wanted them to be.

Abington, Mass.

— Bessie was just finishing her breakfast as papa stooped to kiss her before going down town. The little one gravely took up her napkin and wiped her cheek. "What, Bessie," said her father, "wiping away papa's kiss?" "Oh, no," said she, looking up with a sweet smile, "I'm rubbing it in."

— Uncle George: "How do you like arithmetic?" Little Dick: "Pretty well, so far; but the teacher says next week we are to begin learning how to extract roots. I guess he thinks we're all going to be dentists."



## Editorial.

## IMPERFECT PERFECTION.

NO duty should be kept more clearly and constantly before every Christian than that of making steady advances in his idea of what true, right living is. There is an idea back of every deed. Action is embodied thought; but the thought, of course, comes first, and the deed will be determined by it. If our life, then, is to take on ever-new beauty, that beauty must be grasped antecedently by the mind. In other words, our idea must become our ideal, and this ideal, or standard of excellence, must not be stationary. Ideals are creations of the imagination. The mind endeavors to form a conception of what can be by the utmost possibility of effort be attained.

Evidently, then, ideals will differ according to the grades of development and the mental and moral powers of those who form them. Let those powers be ever developing, as they should be (and will be under normal conditions), and the ideal will be ever advancing. What is included by his mind in perfect love to God and man will be one thing today, and quite another thing tomorrow. He whose conscience is not growing more sensitive to slight departures from rectitude or to small omissions, who is not becoming keener to detect little infractions of the perfect law, who is not increasingly scrupulous as to the purity of his motives and the fervor of his quick response to all God's calls, must be set down as scarcely genuine in his devotion to the Master, or else as deeply ignorant concerning what that devotion demands. Our holiness is not perfected in this world except after an imperfect sort of a fashion.

## TEMPERAMENTAL TEMPTATIONS.

RELIGION does not destroy the fundamental differences in men's dispositions. God did not design that it should. It would be a very tame, dull, flat world if all good people were just alike. The society of heaven itself would be reduced to an uninteresting sterility if all its inhabitants thought and felt the same. There is no probability that such will be the case. But however that may be, it is absolutely impossible here for people to act alike simply because they have the same amount of piety. That piety equally genuine and fervent in various people will take on a variety of forms and manifest itself in a variety of ways. Regenerating grace, though it makes men new creatures, does not make them all after one pattern; neither does it completely conceal, however thorough its operation, the kind of men they were before. This truth is so plain as to need no illustration, yet it is very frequently forgotten.

And the consequences of this forgetfulness are serious. We do great injustice to our neighbors, and make ourselves also more or less needless trouble, by failing to recognize how powerfully temperament, to say nothing of early training, modifies the outward aspects and workings of religion. It is along this line that ardent Protestants will find important help in maintaining amicable relations with their Roman Catholic neighbors. The Celt and the Saxon, the Frenchman and the German, may be equally devoted to God, but it is wholly unnatural for them to show it in precisely the same way. It is very common for people to say — if such a person were a true Christian, he would act thus and thus. But he who thus speaks would do well to pause a little and consider the matter more broadly. It would greatly help him to charitable thoughts.

A man's strongest temptations will always be in the line of his temperament, and that is where he must make his hardest fight. In certain directions it is naturally easy for him to do right; in others, very difficult. His fidelity to God, his real goodness, will be tested at these latter points. Temperamental tendencies largely indicate where a man's specific work will lie, where he can put forth his strength with least friction and accomplish the greatest results. But if he makes these tendencies an excuse for neglecting those positive obligations which are binding on all, no matter what their disposition, he becomes decidedly guilty and suffers serious loss.

The practical application of these principles constitutes a very important part of the right management of one's life. Only very careful reflection will reveal the exceedingly narrow path of individual duty. Only the severest resolution will enable one always to walk therein.

## THE SUNNY SIDE.

OPTIMISM — how much the world needs it, now and always! More cheer, more hope, more faith, more courage, more far-seeing patience! Above all things else the world needs the grace of the sunny side.

The fact that such a book as that remarkable volume, recently published, called "Degeneration" (reviewed in our Book Table this week), should have been written, and then should have been so widely and appreciatively read, and noticed, and discussed, shows that there is a distinct vein of pessimism in our modern life that is bound to crop out every now and then. There are men, both conscientious and intellectual, who seem disposed to give their time and talents to exploiting the dark side of life.

But when one comes to candidly and fairly balance the evil of life against the good, the dark against the bright, the baneful against the beneficent, the forbidding against the hopeful, is it not fair to assume that the proportion is very nearly that of shadow to sunshine in nature? There are vastly more bright than cloudy days, and the sun shines oftener than the rain falls. So with human life. Its prevailing color is not dark, but bright. There are more smiles than tears, more joys than sorrows, more happy realizations than sad disappointments. Most men would infinitely rather live than die — yes, rather wake than sleep. For their life is full of joyous activity and innocent enjoyment and sunny hope.

But if life in its common aspects is not only endurable, but happy, how is it crowned with joy in the Gospel of Christ — the blessed assurance of divine sonship, immortality, and forgiveness of sin! With this infinite increment of life's sunshine, how is there any room left for shadow? What becomes of pessimism in the light of God's love for the world? The whole page of human history, from the hour when the Christ-child first smiled from His manger-cradle, is aglow with the very brightness of heaven. If there is any darkness left, it is in the hearts of those who have not yet yielded themselves to the gentle mastery of the Divine love. Happiness, peace, the sweet confidence of perfect faith — these are the portion of those who have given themselves up to Christ. There is the sunshine of the present life and the glory of the life to come! And the great Optimist — the Giver of joy — is still holding out His hands, and saying, "Come unto Me, all ye that labor and are heavy laden; and I will give you rest."

## THE ELIMINATION OF THE ECCLESIASTICAL POLITICIAN.

WE know a conspicuous man, a good deal of an ecclesiastical boss himself, who has no good opinion of bossism in others. In a large gathering of his friends and admirers he congratulated them on their freedom from boss control, and exhorted them to beware of the ecclesiastical politician — to suffer no boss, not even a clever one. If any attempt were made to lord it over God's heritage, he urged them to extinguish the offender in the next election.

But the ecclesiastical boss is not usually scared away by any such pious exhortations and deprecations. When the sons of God come together, this diplomat is usually among them to promote his own ends or those of his master. He is not alarmed at pious ejaculations. He is a man of courage and intellectual resources, an optimist who knows how to wait and to gain by a circuitous route what he failed to secure by direct methods. You do not always know when he is around. He wears no uniform; he does not usually proclaim abroad his mission; he seems to have various lines outside his controlling occupation. He is sure to know something of spheres of influence in which you are interested, and will delight to compare notes with you. While knowing so much and interested in so many of your things, he will seldom be able to reveal what you desire above all to know. He has his secrets, which are never proclaimed from the house-top. In a word, the ecclesiastical politician is a gentleman of easy manners, who knows how to wear a stove-pipe or slouched hat as occasion may require, and to make himself agreeable in a variety of circles. To these outward accomplishments he joins the instinct of leadership, the endowment of prophecy, the power to shape the future as well as the immediate actions of men. The human heart opens to him like a book and enables him to understand and control motives. Above all, as a student of society, he is able to fore-

cast, with more or less accuracy, the effect certain complications and events will have on certain classes of mind. As a shrewd mind reader, he endeavors to ascertain the price at which every man is held, and whether the compensation is expected to be made in coin or in kind.

The ecclesiastical politician is self-centered. He himself is the ultimate end of his studies and aspirations. That end, however, is not always patent. He appears under many aliases and is usually the advocate for another; but with all these altruistic appearances, he never fails to be true to his own interests. What he could not reach in his own name, he seeks under that of another. But whoever else profits by his exertions, the ecclesiastical politician is sure to share liberally in the spoils. The boss, with his camp-followers, appropriates whatever may come to hand.

The boss is, in part, a natural product. The elements of his power came in at his birth and are sure to find the means of development in the social organism of which he is a part. However excellent the natural gifts of the ecclesiastical manager, when restrained in their use and subjected to discipline, they are invariably mischievous and corrupting when employed to appropriate advantages which belong to others. The ecclesiastical politician generally gains the reputation of being a trickster, who has less regard to justice and honor than to expediency. The men he puts forward are first of all his creatures, or those able to do something for him in return. A man with the qualities of the boss finds it very difficult to act honorably and squarely in the presence of temptations sure to come to him.

That there are ecclesiastical politicians in the Methodist Episcopal Church goes without saying. The preachers would be something more or less than men if there were not. The management is incident to all human organizations. We have seen it in the church and among some of the good people, but the quality needs restraint and control, and that control must come from the less ambitious members of councils, conferences and churches. When the managerial qualities of a brother have become developed into those of the boss, it is time he was "sat down on" and that his occupation be taken away. Look out for those men who have schemes ahead for election day, and be sure to brush aside any candidates they may present. Reserve the high places for the best men, and to this end smite with the blackball the manager's candidates.

The honor of the Methodist Episcopal Church demands the elimination of the ecclesiastical politician. A proposition so simple and so in harmony with every man's observation needs no proof. Any one who has been abroad in the world has had ocular demonstration. He has heard of the rings and cliques and combinations to readjust matters for the Annual and General Conferences. The fish-lines are sometimes very long and capable of being thrown far out to sea, so as to be unaffected by the wake of the boat. To be in time for next May, the ecclesiastical manager is already active. He is in many of the Annual Conferences; he utilizes the camp-meeting season to cultivate the good graces of the brethren. He is a great traveler and a friendly visitor. The greatest bar to his success is found, however, in the vital energy of the Bishops and other high officials. So long as they persist in living and driving about in the world with vigor, he has no chance to fill those high places. If about a dozen of the Bishops would take their hats and move out in the funeral procession, the way would be clear for re-enforcements. The bosses and their friends could be well taken care of. These managerial men have often exercised their prophetic gifts in estimating the expectancy of death in the Bishops; the event has usually shown them to be false prophets. This fact, however, will not discourage the exercise of their gifts of forecast in the future.

The next General Conference will have to take note of the ecclesiastical politician. He will go up with his candidates out and dried. The preparations will be all made; the vote of the Conference alone will be needed to complete the commercial transaction. One thing the Conference can profitably do — drop the bossized candidates into a deep well. They might never be able to find their way out; but if they should happen to do so, they would never again appear in the old fashion. To be sure, the ecclesiastical politician is in all churches, because he inheres in human nature; but he has certain advantages in the elections of the Methodist Episcopal

Church, with the great prizes to be secured thereby. The prizes present temptations and dangers. The exposure to these temptations and dangers admonish us to guard well the gate. Give the election manager no undue advantage. Let it not be said that a great place in the church was filled by the shrewd and selfish combination of two or three coteries of ecclesiastical politicians.

## The Time Limit.

WE gladly surrender a generous amount of space in this issue to the publication of the opinions of prominent representatives of the church, upon the removal of the time limit. With much care we selected the names of the respondents, desiring to secure such an expression of opinion as should represent the entire church. A wide range geographically is taken, and a goodly number of laymen express their judgment. The majority are in favor of the removal.

What are we to say at the result? It is well known that we have been, until lately, an ardent advocate of the removal of the time limit. The very views which are expressed in this symposium in favor of the removal we have previously advocated with sincerity and earnestness. There has been borne in upon us of late, however, through observation and experience, the conviction that it would not be wise for the church to remove the present time limit. As a reasonable compromise between those of variant views, each equally conscientious and loyal to the church, why not postpone further action for another quadrennium? Certainly, with the apparently slight demand for the five-year pastorate, no great interest would suffer in such postponement. Is it not judicious to refrain from making radical changes in our economy until there is a universal demand for such changes? In this instance, will it not be much wiser, as well as safer, for the church to pause in a matter of such magnitude and wait the clear indication of Providence and experience before it eliminates the itinerant principle, which has differentiated and distinguished its economy in all the grand years of its history?

## Impartial Opinion.

REV. GEORGE J. BOND, now editor of the *Wesleyan* of Halifax, Nova Scotia, was an attendant upon the Chattanooga Conference. From a very interesting letter written from the convention to the *Wesleyan* he makes allusion to the "color question." The opinion of this impartial observer should help us in New England to see ourselves in this matter as another sees us:—

"The color question in the South is still a question, but it is one which is settling itself. It is compassed with many difficulties, and it would be impertinent for a passing stranger to dogmatize about it. Undoubtedly the colored race is rising — rising as a whole slowly, rising at the top rapidly. The Negro can take on education — all you can give him — and schools and colleges for his training are many and excellent. A generation has grown up since the era of slavery, and that generation is, in considerable measure, a civilized, educated, and Christianized one. But undoubtedly there is a large proportion of the black men of the South still largely unformed and uninformed. With the rights of free men, that proportion has the instincts, the proclivities, the irresponsibilities of slaves. The color line is strongly drawn at the South; perhaps, in some respects, as strongly as ever. But the Negro is treated by all citizens, worthy the name, with kindness, with respect, and with what, in their conviction, is fairness. Indeed, the difference in his treatment North and South is more theoretical than practical. At the South people practice all they profess in the matter, and at the North they sometimes profess a little more than they practice. Meantime the question is slowly but certainly settling itself."

## Personals.

— Rev. J. W. Hamilton, D. D., is booked to visit the Pacific Conferences in the interest of the Freedmen's Aid and Southern Education Society.

— Rev. A. J. Palmer, D. D., who delivered his celebrated lecture at the Framingham Assembly upon the "Die No-Mores" last week, called at this office.

— Bishop Hurst contributed an article on "The American University," to the July-August number of the *Methodist Review* of the Methodist Episcopal Church, South.

— Governor McKinley, of Ohio, writes a letter to the public press stating that he is not, and never has been, a member of the A. P. A.

— We regret to notice that Dr. J. P. D. Johns, ex-president of De Pauw University, is to enter the lecture field especially to controvert the utterances of Ingersoll. It would be much wiser to ignore that blatant atheist and leave him "to go to his own place."

— Bishop Haygood, in the July-August *Methodist Review* (Nashville), has an able paper on "Loaf and Bottle to Hagar," in which he enforces the duty of Southern churches to the colored people.

— Hon. Will Cumback has been chosen as the next annual orator at Colorado Springs and Denver for 1896, about the time of Washington's Birthday. His theme will be, "The Growth of American Liberty." The Association having this matter in hand are making it as historic as a Faneuil Hall occasion, having an address on some patriotic subject every year. Two years



ago Hon. John J. Ingalls was the speaker, and last year Hon. Henry Watterson.

— Prof. H. G. Mitchell and wife are stopping for four weeks at Remsen, New York.

— Rev. R. C. Johnson, secretary of the Irish Wesleyan Conference, will be the fraternal delegate to the next General Conference of the Methodist Episcopal Church.

— The death is announced of Prof. N. S. Townsend, of Columbus, Ohio, a leader in the movement which years ago led to the expunging of the obnoxious "black laws" from the statutes of Ohio.

— Dr. George K. Morris, of Boston University, preached a very able and impressive sermon, last Sunday morning, at the First Church, Union Square, Somerville. Fortunate indeed is the church that is able to secure Dr. Morris as a supply.

— The *Northwestern* of last week observes: "Rev. Dr. G. M. Steele of New England Conference has been interviewing Mormonism, and confesses to much surprise at the statesmanship displayed in its organization. Dr. Steele appears to be in robust health and to enjoy a Western outing with relish."

— As the announcement of the death, Aug. 2, of Mrs. Charles S. Parkhurst, of Somerville, occurring at Old Orchard, which appeared in the daily press, is misleading friends, we state that the deceased did not belong to the family of the editor of this paper, and was not a relative.

— Miss Fanny G. Wilson, of Chattanooga, Tenn., has been elected preceptress of Casnovia Seminary. Miss Wilson is a classical graduate of Ohio Wesleyan University. She has spent two years in France and Germany, studying the languages of those nations, and is said to be able to speak them fluently.

— Boston pulpits are favored with distinguished ministers during the vacation season. On a recent Sunday an opportunity was given to hear Dr. Pentecost of London, Gifford of Buffalo, Munger of New Haven, and Thirkield of Atlanta. Friends living in the city and suburbs will do well to scan closely the Sunday notices in the Saturday evening papers.

— Rev. R. S. Rust, D. D., and Mrs. Rust called at this office last week. They will spend some time at Asbury Grove and among old friends in New England. Dr. Rust reaches his 80th birthday upon the 12th of September next. This veteran, with a past of such honorable achievement, seems remarkably clear and vigorous at fourscore. He is always given a hearty welcome to New England.

— That is a very interesting illustrated article in *McClure's Magazine* for August entitled, "Bishop Vincent and His Work." We notice one illustration, "A Group of Chautauque Workers," in which stand Bishops Vincent and Warren, and Drs. Lyman Abbott and W. C. Wilkinson; and another includes Bishops Vincent and Foster, Governor Colquhoun, Prof. B. P. Bowne, and Joseph Cook.

— Rev. S. P. Heath, of Gifford, N. H., writes under date of July 31: "On account of severe illness, I am obliged to resign my charge at Gifford. For over two months I have suffered from a serious brain trouble, and my family physician says I require perfect rest in order to regain my health." Mr. Heath will receive the tender and prayerful sympathy of his brethren and many other lifelong friends in this new affliction.

— Mrs. Susan B. Holway, the oldest living member of the C. L. S. C., class of '84, attended the Framingham Assembly with her daughter, Mrs. W. D. Bridge. Mrs. Holway is in her 86th year and an enthusiastic Chautauque. Her classmates, in token of their loving appreciation, presented her with two beautiful wreaths, with a written address. She is the mother of Rev. W. O. Holway, U. S. N., and Rev. R. F. Holway, of Worcester.

— The *Independent* says of the late Dr. Edward Becher: "For the last dozen years he has been the beautiful figure in Dr. Meredith's Brooklyn church, an example of faithfulness in attendance, even after he recovered so marvelously, six years ago, from the accident which compelled the amputation of a leg. His gracious old age was possibly as useful as his long career as pastor, preacher, author, editor and college president, and more beautiful."

— A highly intelligent woman, who had often heard Dr. Arthur Brooks preach, writes in a private letter: "I think that I owe to him, spiritually, more than to any one else. He rose to such spiritual heights that he seemed to know the secret things of God. Many times, when I heard him preach, it seemed to me that he had been in the very presence of God, and his face shone like that of Moses." That characterization would have fitted remarkably well his more distinguished brother, Phillips Brooks.

— Rev. R. H. Howard, D. D., writes: "One of the most attractive and effective speakers on the lecture platform at the present time is Dr. A. W. Lamar, of Galveston, Texas, pastor of a large Baptist Church in that city. His lecture entitled 'Dixie Before the War,' delivered recently at the New England Assembly, is entitled to a high place among efforts of this kind. He has a musical and sympathetic voice, and is of the characteristically warm Southern oratorical temperament. He is small and very slight of stature, of dark complexion and youthful appearance. He has a vivid imagination, while his powers of characterization and pictorial representation are unsurpassed. His descriptions of the coon hunt and the fishing scene by night, of the darky meeting with its weird songs and the colored

sermon, of the jollity of the Negro wedding, and the Merry Christmas time on the Southern plantation before the war, leave nothing to be desired. Probably on these lines Dr. Lamar has not his equal on the continent—and that means in the world."

— Rev. Dr. J. W. Johnston, of Brooklyn, who preached last Sunday two sermons at Dorchester Church, greatly to the delight of his old parishioners, called at this office on Monday.

— Rev. A. B. Kendig, D. D., of Calvary Church, New York, Rev. T. W. Bishop, of Auburndale, with his brother, John Bishop, and his sister, are spending some days at the "Algonquin," St. Andrews, N. B.

— On the first day of August the venerable and much-loved Dr. Mark Trafton passed his 85th milestone, in good health and spirits. To a remarkable degree our dear friend retains his natural powers, a slight deafness alone showing the lapse of years. A beautiful old age—how good it is!

— The wife of Rev. Gilbert H. Bent, of North Reading, died, Aug. 6, at their residence. Mrs. Bent has been an invalid for eleven years. The immediate cause of her death was a paralytic shock. She died in great peace. The husband, a son—Dr. G. W. Bent, of Walpole—and two daughters—Mrs. W. S. Blake, of Dorchester, and Mrs. Warren Symonds, of North Reading—survive the deceased. The funeral services will take place at the home. An obituary of this excellent woman will appear at an early date.

— The wife of Rev. Dr. Talmage died at Danville, N. Y., Aug. 5. Since the burning of the Brooklyn Tabernacle last year, Mrs. Talmage suffered nervous prostration, and never fully recovered from the shock of that memorable Sunday afternoon. The deceased was the second wife of Dr. Talmage. His first wife was drowned while boating in 1862, leaving a daughter, Miss Jessie, and a son who has since died. Within two years after the Doctor married Miss Susie Whittemore, of Brooklyn. She became the mother of five children—Rev. Frank DeWitt Talmage, Mrs. Doris, Mrs. Mangan, Miss Maud and Miss Daisy Talmage.

— It is surprising that, considering his phenomenal ability as a platform orator, Dr. Russell H. Conwell, of Philadelphia, who is said at present to preach to the largest Protestant audience in America and to conduct a college of his own institution of some thirteen hundred students, is not better known in New England, particularly as he was formerly, for years, a resident of Boston. That he is known and appreciated elsewhere is sufficiently evident from the fact that, at the late New England Assembly, where he delivered two lectures, he stated that he had some time since delivered "Acres of Diamonds" twenty-two hundred times. He has had a somewhat singular history: Born and brought up on a small farm in western Massachusetts, he was an officer in the Civil War. Subsequently he became a sort of Bohemian for years. As a newspaper correspondent he traveled throughout the far East. An infidel and gambler, he was induced to reform through the influence of a singular incident. He is said to have been the man who, while engaged in gaming at Hong Kong, China, hummed the Sunday-school tune, set to Phoebe Cary's beautiful lines,—

"One sweetly solemn thought  
Comes to me o'er and o'er,"

suggesting to his companion in sin associations and memories of other and better days, which led him to say: "Conwell, I have played my last game of cards," and who from that moment became a changed man. Whether just at that time and place Mr. Conwell was also converted, we are unable to say, but not long afterwards we find him a Christian man and a law student in Boston. While practicing law here he also turned his attention to authorship, and among other works wrote "Boston After the Fire." He is also said to have led a large and enthusiastic teachers' Sunday-school class at Tremont Temple long before the days of Dr. Meredith and Mr. Cable.

### Brieflets.

Those of our readers especially interested in deaconess work, will note with gratification the excellent contributions relating to that subject, which appear on page 7.

A great many people have a good supply of religion theoretically. They can tell you what Christianity is and how it should express itself, but you would never think of taking them as models of Christian living.

Rev. A. S. Ladd, of Calais, Me., gives, on page 11, a pleasant glimpse of "Our Neighbors Across the Border."

Spending a single Sunday in a country town recently where there is no Methodist church, we drove five miles to worship among our own people. It was a charming morning, and the ride along the banks of that most beautiful stream in New England, White River, was refreshing and delightful. Rev. E. W. Sharp was in the pulpit—a brother who but a comparatively short time ago was living in Somerville. Especially faithful was he as a member of the First Church, Union Square, that city. His testimonies and prayers we still remember as earnest, ardent and helpful. We had heard of him later as at Moody's School at Northfield, and afterward as a local preacher in the Vermont Conference. He preached the morning that we heard him a thoughtful and suggestive sermon, impressing us with his stress on the profession and his soli-

lity to be greatly useful in the work. Thus does our system justify itself in laying hold of men of all classes in life and of peculiar gifts and graces, and in thrusting them, according to the genius of our economy, into the ministry. Peculiar indeed is our Methodism, but again it must be said that it "works well."

Another very entertaining letter from Rev. H. A. Clifford will be found on page 11.

We are informed that a considerable element of the Methodist Church at Everett have withdrawn and been organized into a church of the Evangelical Association. This action does not surprise us. When advised that special services were being held in that church ostensibly in the interest of holiness, we replied that the next move would be a schism and the organization of an independent church out of our membership. After several more such events in this stereotyped order, we trust our ministers will know what to expect as the sequel when a desire is manifested to inaugurate special meetings for the promotion of holiness so-called.

We learn, from undoubted authority, that in three of the churches of Middleboro on a recent Sunday there was sung for the second hymn at nearly the same time that general favorite, beginning,—

"In the cross of Christ I glory,  
Towering o'er the wrecks of time."

The Peace Congress held in the Grand Auditorium, Ocean Grove, N. J., by the Christian Arbitration and Peace Society, July 20, was a success. Resolutions were passed to establish the first Sunday before Christmas as Peace Sunday in all our churches, and opposing "Boys' Brigades," as tending to foster the war spirit.

We must record our most solemn protest against the teaching and practices of Dr. Simpson, of faith-healing notoriety, and his supporters, at Old Orchard, as reported in the daily press. He is inculcating errors, awakening delusions, and making use of methods that greatly scandalize and harm the Christian Church. We are surprised that a few well-known Methodist ministers, usually so keen-scented for heresies, so-called, should give their sanction and support, year after year, to these meetings. The general public is informed that the campground at Old Orchard is under the control of an association that manages it largely with the view to secure an income therefrom. Not being a Methodist campground, neither the Methodists of Maine or of New England, nor the church at large, control it, and Methodism is not, therefore, responsible for the religious shows, or the violent outbreaks of fanaticism, which take place there.

Rev. B. L. Baldwin, D. D., writes from New York, under date of Aug. 4: "The Associated Press received a dispatch on Saturday, saying that a massacre of Christians had taken place at Kucheng, China, and five foreign ladies were among the wounded. Dr. Leonard immediately cabled to Foochow, asking whether our missionaries were safe. Early Sunday morning, reply was received from Rev. Geo. B. Smyth, saying: 'Ten English killed. Hartford not hurt. Others safe. Inform Boston.' The friends of Miss Mabel C. Hartford will be glad to be assured by this telegram of her safety."

### Master and Man.\*

"MASTER AND MAN," the work of a great literary artist, is at once a picture and a parable. The picture is very simple, a mere sketch, composed of the crudest elements, found in an obscure corner of the world and rendered significant by the touch of masterful genius. The picture is a plain but powerful representation of a Russian winter and of Russian life, or rather, we may say, a presentation of human life as seen under the conditions of Russian climate and Russian society. The story of this masterpiece is simplicity itself. In the telling words are reduced to their lowest terms. The plot of the story may be given in few sentences. The two characters in the sketch, Vassili, the shrewd village merchant, intent on trade and on getting the best end of the bargain, and Nikita, an untaught peasant, employed by the merchant at a small wage, are vividly drawn by the author. To the reader, the two men, so intimately joined in the work of life, yet so unlike in condition and character, are realities. He imagines, strange as they are, that he has seen them before, and that he understands them at sight. It is the prerogative of powerful genius to give interest, we hardly know how, to the simplest incidents and people. At the touch of Tolstoy's pen, the rude peasant moves upon the stage with all the interest of a king. This interest is created not by placing on him the trappings of royalty, but by revealing the kingly qualities inherent in human nature, which make the humblest human being kin and brother to the highest. The real greatness of man is not in what he has, but in what he is. The rich man was ignoble in his selfishness in spite of wealth and splendor, while the real nobleman was lying at his gate with only dogs for his ministers.

To complete the purchase of a piece of woodland at a bargain, Vassili, the rich merchant, journeys to a neighboring village, taking with him on the sledge Nikita, the peasant. In the drifting snows they lose their way on the terrible steppes, when the servant becomes extremely useful, through his practical sense, in finding the trail. After these delays they reached the village, where the business was to be done, only

\* MASTER AND MAN. By Count Leo Tolstoy. Translated by A. N. Beaumont. With an introduction by W. D. Howells. New York: D. Appleton & Company. Boston, 33 Franklin St. Price, 75 cents.

in the edge of the evening. The business is dispatched, and the merchant and his man resume the march for home; and, notwithstanding the men of the village accompanied them a distance to the main road, they found it impossible to proceed far amid the deep and drifting snows. The horse could not draw the sledge. Of necessity they must camp for the night in the sledge. They took the horse from the thills and composed themselves to rest as best they could—the merchant in his warm robes, and the peasant in his meagre attire. The minutes ran into hours, and they waited to hear the cock crow from some neighboring hut, but in vain. No sound broke the silence save the whistling winds and the drifting snow, of which the air was full. At length Vassili, who could not sleep, opened his coat, struck a match, and found on looking at his watch it was but five minutes past twelve. At this revelation he determined on a desperate course. He would leave Nikita to perish in the cold while he took care of himself. He mounted the horse and rode on and on without coming to anywhere. When both man and beast had become utterly wearied out, he came in sight of something in the distance. It proved to be the sledge, in which he found the peasant already half frozen. He dismounted and covered Nikita with his warm robes and his own body. The peasant was restored, but the merchant perished in the cold ere morning dawned. The party of rescuers the next day took with them the horse, the dead body of the merchant for burial, and the still living Nikita to the hospital where he was restored. This is the simple picture of life and death in Russia. The scene glows in the colors of the artist. Once mentally viewed, it can never be forgotten. The point of the picture is interesting, but we must go below the surface to obtain its full meaning.

"Master and Man," we have said, is not only a picture, but a parable. The story has a lesson for us as well as a form of words. As a story it is beautiful, as a parable instructive. The ideas underneath are much more than the paint on the canvas. "It is," as Mr. Howells says, "the drama of the race, playing itself in a moment, in a corner, as it has played itself through all history on the stage of the world. The man who has, helplessly making his prey of the man who has not, serving himself of him, using his life as if it were another garment to fence him against the cold, and exploiting his helpless personality as if it were so much inanimate property; and the man who has not, yielding to the man who has, with a dull and dreamy sense of the injustice, such perhaps as the perishable brute feels, but thinking of no way to right himself, submitting and suffering to the end, and accepting fate with a marvellous patience and an inarticulate intelligence—this is the story." The charm of the book is found in the fact that it answers so admirably to the other drama that goes on in actual human society. The art work in it is beautiful in its form and in its truth to nature.

In "Master and Man" we see capital and labor, trying to pull apart and to find a basis for actual independence, but in reality indissolubly bound to each other, as another pair of Siamese twins, mutually dependent and mutually helpful. Each has something the other must have to make life complete. Neither can find real happiness without extending a strong hand to help the other. So far from being independent forces, they are parts of a larger whole which can be complete only by the combination and co-operation of the parts. The fate of labor is bound up in the same bundle with capital. These twin forces must find a way of living and operating together, for the moment they are separated both perish. Capital must have hands with brain power behind them; labor, on the other hand, must have financial resources, the sinews of business no less than war, in order to develop the resources of nature. Neither one nor the other should aspire to reap the entire harvest. When properly distributed, there is enough for all.

"Master and Man" is the Russian version of the Rich Man and Lazarus found in the Gospels. In the Gospel version the neglect of Lazarus damns the rich man in the world to come, while in the Russian story the devotion of the rich man to his poor brother in the hour of his need opens to him the gates of Paradise. His consolation in leaving all his wealth is brought out in his dying reverie: "When the struggle comes forever, I shall inherit eternally exultantly as of joyful right, and I cannot be afraid or abashed before it."

The story of Tolstoy tells how the most effectual aid to our poor brother in society comes with personal sacrifice. We never effectually advance the cause of humanity until we give ourselves. Hitherto Vassili had cast a pittance to Nikita; but he had thought mostly of receiving service rather than of giving. The great hour of the Master's life came when he gave it for the Man. It was a costly sacrifice, but really glorified him, making him godlike and immortal. "Inasmuch as ye did it unto one of the least of these, ye did it unto Me." Enter and enjoy!

Human life is a dark and stormy way, along which Master and Man are doomed to travel on the same sledge. The Master cannot get away from his Man if he would, and his highest wisdom comes when he would not if he could. The lives of the two are in the same bundle. Tolstoy is here the enchanted artist; his story is an inimitable parable, beautiful in the letter and full of deep truth for the human race. "Blessed is he that readeth and they that understand the words of the prophecy of this book."



## The Sunday School.

## THIRD QUARTER. LESSON VII.

Sunday, August 18.

Deut. 6:3-15.

Rev. W. O. Holway, U. S. N.

## THE NEW HOME IN CANAAN.

## I. Preliminary.

1. Golden Text: *Thou shalt love the Lord thy God for the good land which he hath given thee.* — Deut. 6: 10.
2. Date: B. C. 1461.
3. Place: The land of Moab, on the eastern bank of the Jordan, opposite Jericho.
4. Home Readings: Monday — Deut. 6: 3-15. Tuesday — Deut. 6: 16-24. Wednesday — Deut. 6: 1-10. Thursday — Deut. 6: 11-24. Friday — Josh. 24: 13-25. Saturday — Ex. 13: 31-42. Sunday — Rev. 21: 1-7.

## II. Introductory.

"Deuteronomy," says one of the older commentators, "is not a history like Genesis, Exodus and Numbers. It is not a code, like Leviticus. Deuteronomy is a series of speeches; it is a prophecy; it is a poem." Moses had nearly reached the end of his career. He had already received the command to ascend Mount Abarim and view the land which he was not permitted to enter. His successor had been solemnly ordained. Deuteronomy contains the discourses which the great leader uttered to the people before his departure. They fall into three sections or series, and are followed by the Song of Moses, the Blessing of Moses, and the story of his death. The first of these sections is a brief one—the first four chapters up to the 40th verse. It contains warnings against the sins for which the fathers forfeited the right to possess the promised land, and impresses the one simple lesson of obedience. The second section, from which our lesson is taken, extends to the twenty-sixth chapter. It recapitulates the law given on Sinai, with various modifications and additions. "Yet," says Dr. Smith, "it is not bare recapitulation, or naked enactment, but every word shows the heart of the lawgiver full at once of zeal for God and of the most fervent desire for the welfare of his nation. It is the Father no less than the Legislator who speaks." With pleading accents His mouthpiece beseeches "Israel," in our lesson, to "hear" and "observe to do" God's will, assuring them that prosperity and great increase would result in the land which they were about to enter. He reminded them that the unity of God is the fundamental truth of their religion, and love for Him, whole-hearted, whole-souled, and "with all thy might," is their supreme obligation. Lest they should forget this central truth and duty, he bids them to cherish them "in thine heart;" to teach them incessantly to their children, finding occasions both at home and by the wayside, both when lying down and when rising up; to wear them like jewels on their arms and foreheads; and to inscribe them upon their doorposts and gates. He warns them lest, in exchanging the wilderness and its hardships for the goodly land with its houses and vineyards and wells, wrested from others by God's favor, they should forget, in the fullness of their prosperity and luxury, Him who had delivered them and had been their Guide. He must hold the first place in their reverence and service, and be recognised in their oaths. He must not be forsaken for heathen gods, lest His jealous anger be kindled and they should perish from the face of the earth.

## III. Expository.

1. Hear therefore—give attention. Observe to do it.—The end of the commandment is obedience. That it may be well with thee.—Prosperity follows obedience. The argument is not, Obey in order to be prosperous, but obey and prosperity will result. That ye may increase mightily—another consequent upon obedience. As the Lord . . . promised thee—R. V., "as the Lord, the God of thy fathers, promised thee;" in such promises as that made to Abraham (Gen. 13:16): "And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth then shall thy seed also be numbered." In the land that floweth (R. V., "in a land flowing") with milk and honey—images suggesting abounding fertility and richness. See Exod. 3: 8-17.

4. Hear, O Israel.—"These words form the beginning of the Shema ('Hear') in the Jewish service and belong to the daily morning and evening office" (Speaker's Commentary). The Lord our God is one Lord.—"Among the heathen there were many Beals and many Jupiters, and it was believed that the Deity might be divided and communicated to many. But the God of Israel, Jehovah, is one, indivisible, incommunicable, infinite. He alone is to be worshipped. On Him all depend. To His command all must yield obedience" (Alexan-

der). "In Hebrew the language is terse and forcible: 'Jehovah our Elohim, Jehovah alone'" (Gray).

The threesfold mention of the divine names, and the plural number of the original word translated "God," are supposed by many commentators to be a plain intimation of a Trinity of Persons, even in this express declaration of the unity of the Godhead, to the exclusion of the many lords and gods of the heathen and in opposition to them (Scott).—Some of the Jews themselves have thought there was something extraordinary in it, that the name of God should be thrice mentioned . . . which signifies three *Modes*, or properties, they confess, which they sometimes call three *Persons*, or *Emmanations*, or *Sanctifications*, or *Immortalities*, though they will not call them three *Persons* (Bishop Patrick).

5. Thou shalt love the Lord thy God—the first and great commandment; not merely fear, reverence, acknowledge, obey Him, but love Him. Says Dr. Scott: "Human laws can only take cognizance of the outward conduct; but the law of the heart-searching God requires love, the seat of which is in the inmost soul. That love comprises a supreme valuation of His infinite excellence and amableness; an entire desire of the knowledge and enjoyment of Him as our felicity; cordial delight in contemplating His manifested glories and in worshiping and obeying Him; lively gratitude for His innumerable and invaluable mercies; zeal for His glory; and an ardent desire that all our fellow-creatures may thus know, love, worship, obey and serve Him." With all thine heart . . . soul . . . might.—"This includes every faculty—the 'heart' as the seat of the understanding and the affections; the 'soul' as the centre of will and personality; the 'might' as representing the outgoings and energies of all the vital powers" (Gray). "The whole man, body, soul and spirit, is to be yielded to God in holy and devout affection. Compare Matt. 22: 37; Mark 12: 33; Luke 10: 27; Rom. 12: 1" (Alexander). "No creature can ever love God in measure equal to His excellence, but each might and ought to love Him to the utmost extent of all the powers which He has bestowed upon him. All that comes short of this perfect love is sin, and needs forgiveness" (Scott).

6. These words . . . shall be in thine heart (R. V. "upon thine heart")—engraved on the fleshly table, cherished in memory, prized above all things. "As a man thinketh in his heart, so is he." "Let the word of Christ dwell in you," etc.

7. Shalt teach them diligently unto thy children—"Hebrew, 'whet,' or 'sharpen' them, so as they may pierce deep into their hearts. This metaphor signifies the manner of instructing them, that it is to be done diligently, earnestly, frequently, discreetly and dexterously" (Pool). Shalt talk of them—"not lecture upon them, nor deliver superb orations; simply talk. The words of God are not to be taught merely; they are to be talked, to become part of our life, to mingle with our breath. Religion is not to be introduced on state occasions only, not upon the Sabbath day exclusively. It is to elevate the speech of men, to give grace and dignity to all business transactions, to bring the human heart into perfect easy guidance with the Spirit of God" (Parker).

When Jesus was on earth He lived like other men, and filled full every department of life. He taught, and talked, and sat, and walked, lay down and rose up; and every tiny incident of His life became of eternal significance because it was interpreted, say saturated rather, with the words and the Spirit of God. What a story the Capernaum Jews could give of His teaching! What a memory the Samaritan woman has of His saying: "How Nicodemus' heart, even in the eternal world, must thrill as he remembers how he and Jesus sat together! What recollections Zaccheus has even today of that walk near Jericho when the Saviour spied the little man in the tree! How full of meaning was His reclining when the sinful woman anointed his feet! All our destiny turned as on a pivot on that moment when in Gethsemane He said to Peter and John, 'Arise! let us go'" (R. R. Doherty).

8, 9. Shalt bind them for a sign upon thine hand—"probably intended by Moses figuratively, but obeyed by the people literally" (Gray). "Thou shalt give all diligence, and use all means, to keep them in thy remembrance, as men oftentimes bind something on their hands, or put it before their eyes, to prevent forgetfulness of a thing which they much desire to remember" (Pool). Frontlets between thine eyes.—"The Jews translated this command literally, and considered the wearing of *tephillin* or frontlets (phylacteries) a permanent obligation. Four pieces of parchment inscribed, the first with Exod. 13: 2-10, the second with Exod. 13: 11-16, the third with Deut. 6: 1-8, and the fourth with Deut. 11: 18-21, were enclosed in a square case of tough skin on the side of which was placed the Hebrew letter *shin*, and bound round the forehead with a ribbon. When designed for the arms, these four texts were written on one slip of parchment" (Gray). Write them upon the posts of thy house (R. V., "doorposts of thy house") . . . gates.—"This is the origin of the Jewish *Mesusa*, the name given to the square piece of parchment, inscribed with Deut. 6: 4-9 and 11: 13-21, which is rolled up in a small cylinder of wood or metal, and affixed to the right-hand post of every door in a Jewish house. The pious Jew touches the *Mesusa* on each occasion of passing, or kisses his finger, and says in Hebrew (Psa. 121: 8), 'The Lord shall preserve thy going out,' etc.

There shall be no secret religiousness, no stealthy piety, no profound conservatism that hides itself. If the word is in the heart it must also be written on the hand; if the word is part of the speech which but few can hear, it must be as frontlets before the eyes that observers may note. "This man publicly acknowledges God." . . . Moses' religion is absolutely inclusive. There is no spot left on which the devil may play his pranks. The heart all Bible, the speech all service, the hand all consecration, the eye set in one direction, the posts of the house and

the very gates bearing inscriptions of heaven—this was the religious idea and the religious program of Moses (Parker).

10-12. When the Lord thy God shall have brought thee (R. V., "shall bring thee").—It was God who brought them out from Egypt and would bring them in to Canaan. They were never to forget that; nor that He was faithful that promised. Great and goodly cities.—The exchange from nomadic life with its privations to the luxurious life and customs of city and town, with everything provided, would test the people in many ways. Notice how each separate detail is temptingly dwelt upon—cities, houses, wells, vineyards, olive trees, etc.—all to be theirs ere long! Wells digged which thou diggest not—R. V., "cisterns hewn out which thou hewedst not." Beware lest thou forget the Lord—the Author of thy deliverance, preservation and prosperity.

Prosperity has its trials. "How hardly shall they that have riches enter into the kingdom of God!" The impoverishment and punishment of the flesh may be religiously helpful. There are anxieties, pains, and difficulties connected with wealth as well as with poverty. Ever let men hear this word of caution—"beware." When the harvest is the best ever grown in our fields—"then beware." When the physician is unknown at our doors—"then beware." When house is added to house and land to land—"then beware." Many men have been ruined through prosperity (Parker).

13. Fear the Lord—not be afraid of Him, but cherish a wholesome awe of Him, as holy, infinite and worthy of love and worship. Serve Him.—The right kind of fear prompts to service—the devotion of heart and life. Shalt swear by his name.—"As an act of religious worship, on important occasions, the Israelites were commanded to appeal to Jehovah by a solemn oath, and not to any of the imaginary deities of the nations around them. This command fully proves the lawfulness of oaths; for the unchangeable God could not expressly enjoin anything in itself contrary to His own moral law" (Scott). The reference here seems to be to legal oaths.

14, 15. Shall not go after other gods—attracted as they would be by their licentious rites. The Lord thy God . . . jealous.—Says Dr. Scott: "The covenant made with Israel was marriage covenant; idolatry was considered as adultery, and the name of God is Jealous (Exod. 34: 14), so that every approach to that sin would provoke Him to jealousy. The idols of the nations were not characterized as jealous, at least in any great degree. They were not supposed to be offended by their worshippers paying occasional or even stated worship to other deities, provided the number and value of the sacrifices offered to them were not diminished. Hence arose what has been called an 'intercommunity' of the worshippers of different idols with each other, who scrupled not to worship the gods of other nations, especially when among them. But this, Jehovah, the one true and living God, would not endure. Hence conscientious Israelites were universally counted bigots."

## IV. Illustrative.

1. The whole history of the Jews is a commentary on this lesson, full of illustrations and examples which bear upon the individual and national life of today. What Charles Kingsley says of England is true of our land as well: "Men say, 'As long as England is ahead of the world in coal and iron, she may defy the world.' I do not believe it, for if she became a wicked nation, all the coal and iron in the universe would not keep her from being ruined" (Peloubet).

2. It makes a good deal of difference whether you take hold of God, or God takes hold of you. Said a father: "My little girl today refused to let me take hold of her hand when we were walking together. She thought she could go alone. But when we came to a place that was slippery, she took hold, first, of my little finger, and then, as it grew more icy, of my whole hand. As we went on, and it was growing worse, she let go entirely, and said, 'Papa, take hold of me.' She knew I was strong, and that she could not fall unless I fell. Now," said he, "I have been slipping, slipping, for the last eleven years, and the reason is that I have not put my hand into the hand of God. I have been trying to take hold of Him, but not asking Him to take hold of me. As long as He has hold of my hand I can't fall. He would have to be disenthroned first. If our hands are placed in His whose throne is in heaven, we never can fall down into hell" (Moody).

3. The chapel of San Lorenzo at Florence contains the monuments which Michael Angelo executed in memory of his princely patrons. On one of these marvelous tombs the sculptor has carved two reclining figures, to represent respectively the Night and the Day. Night is personified as a woman sunk in uneasy slumber. Day is portrayed in the shape of a man, who lifts himself in disturbed awakening. But this latter figure has never been finished. The limbs are partly chiselled, but the head and face are merely blocked out of the marble. Some interruption stayed the master's hand and he left his work there imperfect and incomplete. Now, that half-finished statue in San Lorenzo is a parable of our human nature. There is the same strange, pathetic sense of incompleteness, the same dumb prophecy of a perfection intended and required. The earnest expectation of the sculptor's ideal lies there, waiting to be manifest. That figure, which seems struggling to free itself from its stony shroud, if it could speak, would surely break out with St. Paul's longing: "O! wretched man that I am, who shall deliver me from the body of this death?" God's unfin-

ished work is a wonderful fragment, full of hint and hope of what He meant it to be. And the Heavenly Worker fainteth not, neither is weary (T. H. Darlow).



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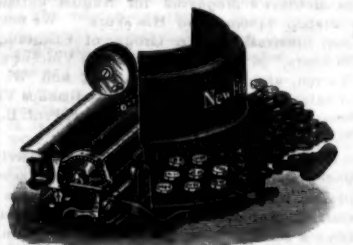
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## A VISIT TO OUR NEIGHBORS ACROSS THE BORDER.

Rev. A. S. Ladd.

IN the month of June the Methodists of New Brunswick and Prince Edward's Island held their Annual Conference in Marysville, N. B. As my wife had never visited that part of the country, and as I plan to keep pretty close to my work during the summer, we concluded that we would take advantage of the reduced fare and look in upon our neighbors who live under the Union Jack.

Marysville is about three miles beyond Fredericton, and is so unique in its history that it is well worth visiting — even without the additional attraction of a Methodist Conference. Mr. Alexander Gibson is the founder, and, I might say, owner, of the town. It is a town of about three thousand inhabitants, situated on the Nashook River. Mr. Gibson is about seventy-five years old, and yet vigorous in body and mind. He is said to be worth several millions of dollars. He owns a large cotton factory, a number of saw-mills, a vast extent of timber land, a railroad some forty miles long, and nearly all the buildings of every kind in the place. One man told me that he owned the people. In some of his mills he employs two crews, keeping them running day and night. I spent a little time in the home of one of his sons, the mayor of the place, who is associated with his father in business.

Mr. Gibson built the church, which, though not large, cost more than \$50,000. It is octagonal in shape and ornate in its decorations. He also built the parsonage and pays the minister.

I was very cordially received by the Conference and invited to sit with the president, Rev. Mr. Howie; they cheered in good English fashion when I informed him that I would sit back with my wife. The Conference numbers about one hundred members, and has about the usual proportion of young men. They impressed me as being strong men intellectually, and thoroughly devoted to their work. It numbers many able debaters, and they evidently enjoyed attacking knotty questions of polity and administration. I heard some fine specimens of platform addresses.

A good deal of interest was manifest in the question of the support of the worn-out preachers and their wives and children. Their plan is something like the New York East plan; but they supplement this with other methods. One of the able men of the Conference was appointed to take the field and attempt to raise seventy-five thousand dollars during the year as an addition to their endowment fund.

The memorial service was exceedingly touching and uplifting. It seemed less perfunctory and business-like and more brotherly and helpful than such services in our Annual Conferences. The name of each district was called, and if any member had died within the limits of the district, the chairman would rise and read the memoir, and then all that chose would make remarks concerning the life and character of the departed. Devout prayers were offered and appropriate hymns were sung. Tears flowed freely, and the ties of Christian brotherhood were evidently very strong. There was nothing hurried about the service, and in all my life I was never more impressed with the fact that thorough-going goodness is the only true wisdom and the only worthy attainment.

I was surprised at the smallness of the salaries. Centenary Church of St. John, the largest and wealthiest of the Conference, pays \$1,300 and house rent. Fredericton is the capital of New Brunswick, and is a quiet, fine old city, with many points of interest. Perhaps the leading church is the Methodist. The building is a fine old structure, with a seating capacity of twelve hundred. On the walls of the vestry hang portraits of deceased members who have been prominent in the church and in the city. This church pays a salary of \$1,000 and house rent. Only six churches in the Conference pay a thousand dollars or more and house rent. And yet, when the cost of living is taken into account, I presume they are as well off as we are on this side of the line.

A year ago the General Conference passed a law that under special circumstances a minister could be appointed for the fourth or fifth year. I think not more than two or three were appointed for the fourth year. Methodism in doctrine and in spirit is the same on both sides of the line.

One of the strong men of the Conference is my near neighbor. Dr. Sprague is pastor of the church in St. Stephen. We exchange

our Methodist literature, and I find my association with him to be stimulating in the direction of all that is good.

Calais, Maine.

## AN HISTORIC PILGRIMAGE TO CON-FERENCE IN ENGLAND.

Rev. Howard A. Clifford, A. M.

MOST of the Wesleyan ministers take their flight to Plymouth by express in a few hours, but my plan of work and study covered two weeks. There are a thousand points of interest in England usually overlooked by the eager tourist.

Aldershot.

the centre of a great military camp, affords a delightful change to one who has had enough of London with all its whirl and noise. It was especially pleasing to receive a cordial welcome to the home of Rev. Ellis Hewitt, pastor of the Presbyterian Church. It did seem a little strange to me to ascend his pulpit wearing a Geneva gown, and to preach to an audience partly of soldiers in their picturesque uniforms. Long sermons are not allowed by courtesy to military customs. Hundreds of soldiers attend the Church of England and keep in step with bands of music. It is a delight to find some sturdy Christians among these young soldiers, who have gained respect even from careless comrades. On a pleasant evening thousands throng the streets of Aldershot, and in the great variety of dress you will especially notice the costumes of the Scottish defenders. Everywhere is seen the special favor of the Established Church, as I found in the capacity of witness to a marriage of a soldier. The Nonconformist minister must have a civil magistrate present to make the ceremony legal, but there is no such requirement for the regular clergy. On an eminence near Aldershot stands a beautiful church containing the mausoleum of Napoleon III. and the Prince Imperial. One evening I rode to the church, and on the way witnessed a dashing game of polo played by soldiers flying after the ball upon swift horses. So gay life is always close to the defeated hopes and silence of death. It was a contrasting scene to look at the wreaths for the honored dead and to find one bearing the Queen's name. The Empress Eugenie lives quietly not far away, and every morning mass is said at the church for those she loved and still remembers. "Of what use are prayers for the dead?" The French attendant can only say, "I do not know."

Of course I must record the coming of Queen Victoria, and her kindly acknowledgment of my salutation as she passed in state. An American will surely remember such an event. On a Saturday morning I witnessed the review of 13,000 soldiers before the Queen on Laffan's Plain, and such a display of artillery and infantry with all the equipments of war, though of great interest, I hope never to see in my native land. Truly it was glorious, but a great waste of time and money.

To the historic city of

Winchester

and its famous cathedral I went a stranger and came away leaving kind friends, but bearing pleasant memories. The Wesleyans to whom I preached on Sunday evening extended unexpected hospitality. They are a cordial people and justly proud of a city that once rivaled London. In the Cathedral I heard a sermon by Canon Blackley which had in it many scientific facts and one grain of religious counsel. He is careful of his mixture. Oliver Cromwell was in Winchester, and his position is still designated by a clump of trees called "Cromwell's Battery." Of this city, its famous

events and distinguished men, and of one beautiful life, I must some day write at length.

Salisbury.

Hugh Price Hughes told me in London that England has an especial advantage over my country in its direct appeal to the people when the government is defeated. Perhaps he will think differently when this very hasty and unfair election is over. I found Salisbury in great excitement even to the extent that boys and dogs wore party colors on the day of balloting for the next member of Parliament. One man took his life and another lost his reason as the result of party excitement. There has been no time to educate the people so that they can act for their best interests. The brewers appeal to workmen not to lose their right to a glass of beer by support of local option, and present every unfair argument. There is no chance for refutation of political lies. A Scotch druggist said: "Next time the Liberals will come in with a thundering majority." We can wait, for God is on His throne and all progress does not find itself in the bosom of one party.

My first visit in Salisbury was to the Cathedral, which ranks well among the best of England. Its graceful spire is the highest of any in the land, reaching toward the clouds for 404 feet. It is a landmark to the surrounding country. The Cathedral is of pure Early English architecture, and was built from 1220 to 1260 A. D. T. G. Bonney wrote: "Other cathedrals have their grand features or their bits of exquisite beauty, Salisbury challenges our admiration as a whole, as one poetic thought — not many fancies — graven in stone." Every such poem in stone arouses feelings of awe and wonder. It seems to exalt the heart of man to worship God, and then it seems by its cost like a weight upon the people. Every good thing is the gift of sacrifice and love. If you have never passed under the stone gate and entered the beautiful lawn where your first splendid view of the Salisbury Cathedral is gained, then there is something yet to enrich your thought and emotion.

A Rainy Day.

We have had fair skies in England, and good days for travel. It has been cooler than the usual New England summer. Rain has been asked for by the thirsty farms these many weeks, and came just as our carriage was ready for a visit to Stonehenge. Good fortune seems to attend me, for a change of plan took us ten miles into the country with a gallant host. It is a pleasure to record that the English people have both the ability and the desire to give their guests every comfort. This first ride of mine in the rain away from the shadow of the Salisbury spire, gave some splendid glimpses of English rural life. The far-famed hedges, the majestic trees, the well-built roads, and the fields of grain were objects to delight the eye of any traveler. If man made the city, we know that God made the country. It is reverent to add that the Father of all permits the hand of man to make beautiful many a spot. We passed the "Coote Arms Inn" where there has been frequently a "meet" for a fox-hunt, and I obtained some of the documents issued in the interest of beer. Our destination was Woodgates farm, where a hearty welcome was extended by the residents. Rome was once in England and left its trace. In the rain we walked about the fields to see where General Rivers made his excavations. He found the traces of a Roman camp, dug up skeletons of a horse and his rider, and found over 400 Roman coins. The spot was very near the "White Roman rampart," so named from the fact that this is a chalk country and the

sod over the chalk is very shallow. We could see where the rampart extends for three miles over the hills. Then followed a walk on the ruins of a Roman road which can be traced from Salisbury, and is distinctly visible in the pasture lands. We found some bits of Roman pottery in the fields, and I obtained from the farmer boys two coins of "Georgius III., Rex," and one Roman coin picked up on the farm. They have often found these coins and had parted with them. With me it was Rome and rain! So we were compelled to enter the quaint old house built of brick and flint, and having a roof of thatch.

After the good dinner, while you dry yourself before the open fire, let us talk of the days long gone when the soldiers came from the Eternal City on the Tiber. What history and stirring events have filled the many centuries, and with what pathos these memorials of the past speak to us of the armies now silent! Then the life of the farmers today must share our attention. Twenty years ago this farm of 300 acres paid a rent of £325, but now pays only £148, and must be further reduced. As a rule in England the farms are owned by the rich and are rented. The church tithes were formerly paid by the tenant, but are now adjusted in cash by the landlord. They were based on the average production for seven years. To an American the talk of rent and tithes has a foreign sound. I met a Primitive Methodist preacher who said: "Is Talmage as popular in your country as he was? I prefer to read the sermons of Pierson." It is a bit curious to find well-known books and comments on familiar names in remote country districts. I found a portrait and words in praise of Lord Shaftesbury, and heard of the kindness of his grandson to an aged tenant.

Stonehenge.

In Salisbury again, the following morning was clear and permitted the fruitage of a hope long cherished to see the famous pile of stones ten miles distant on the plain. About one mile from town we passed "Old Sarum," a high hill with a double rampart and a ditch about it. Long ago it was a British post and then a Roman city. In the days of King Alfred there was a cathedral on the hill. A strange old ruin now is the entire city and without the voice of a single inhabitant. Until 1839 Old Sarum was allowed to send a member to Parliament, and choice was made by citizens who went to the deserted city and gathered under a tree to vote. At Amesbury we called on the venerable Wesleyan minister, Rev. Chas. Willis, who told the curious story of Stonehenge that the stones were brought from Ireland by the devil in the night. The whole tradition was related by Geoffrey of Monmouth in 1130 A. D. The approach to the mass of stones standing on a plain so far from any possible quarry gives you the deepest feeling of mystery and wonder. Is it a Druid temple? Who made this monument of antiquity? Was there any method in the construction? Many questions cannot be answered. It is certain that a large stone called the "Friar's Heel" stands quite apart from the rest, and on the twenty-first of June the sun rises over it to shine directly into the temple upon the "altar stone." Four hundred people came in the night this year to witness the event, significant, with other facts, of some astronomical plan by the ancient builders. I had the privilege to walk about the pile and over some of the stones, and then we drove away, passing flocks of sheep watched by shepherds and dogs. Dark clouds rolled above the old temple and flashes of lightning made the whole scene weird. You may travel the whole world round and find few places so suggestive and wonderful as the ruin on Salisbury Plain.

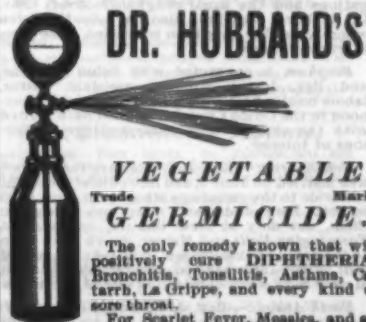
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## The Conferences.

### N. E. Southern Conference.

#### New Bedford District.

**New Bedford, County St. Church.**—The work of more thoroughly organizing the Epworth League has been entered upon with promise of greatly-increased efficiency. The King's Daughters, of which there are two circles, have done a large charitable work. In connection with other circles of the city they will share in supporting a \$300 bed in the city hospital. Rev. J. F. Cooper has about completed the first round of pastoral visitation. He will spend August at Whitefield, N. H. During his absence the pulpit will be supplied by Rev. S. Fox, Dr. Blakeslee, Rev. W. F. Whitteker and Rev. D. P. Leavitt.

**Eastham.**—A sub-district Epworth League convention was held here, July 10. Rev. G. O. Thompson, of Orleans, led the devotions. Rev. Charles Smith, of South Harwich, was elected chairman, and Mrs. F. R. Kendrick secretary. The greeting was fittingly given by the pastor here, Rev. William Kirby; the response by Mr. Smith. A paper by Mrs. Kendrick, on "How to Make the Wheel Go," an address by Rev. G. O. Thompson, on "My Visit to Epworth," reports from chapters and recitations by Mrs. Gould and Miss Rogers of the Chatham League, and Miss Eldridge of South Harwich League; and addresses by Revs. G. W. Elmer, of Wellfleet, and J. N. Patterson, of Chatham, made an interesting program. The music was specially mentioned as being very fine. The next convention will be in Truro in November.

**Taunton, First Church.**—The Epworth League excursion to Newport proved a great success. Many persons were not able to be accommodated, the steamer's limit having been more than reached. The steamer, "Pawnee," after disembarking her passengers, ran on the rocks at Dighton, but the next day was floated without damage. The pilot now knows where the rocks can be found and will probably have no further accident.

**Fairhaven.**—The Epworth League gave an enjoyable lawn party at the residence of Mr. R. H. Taber on a recent Thursday evening.

**Westport Point.**—The summer visitors are unusually slow in arriving at this pleasant resort. The Methodist society gave their annual clam-bake August 1. Rev. C. C. Hall presided for the pastor, Rev. W. D. Woodward, July 28.

**Yarmouth Camp-ground.**—The appearance of the grounds is very attractive, showing the efficiency of the new superintendent, Mr. Stephen Cole. The roofing of the tabernacle, having proven unsatisfactory, has been re-covered with canvas, painted. Some grumbling is heard because the platform surrounding the station has been replaced with a loose cinder walk.

**Nantucket.**—Mr. Loren R. Kellogg, son of Rev. R. J. Kellogg, has been teaching school here the past two terms, but has now gone to Flora, Ill., the new home of the family.

**Sandwich.**—Mr. C. T. C. Whitcomb, recently elected principal of the new English High School, Somerville, was in town a few days ago. It is estimated that he will have 500 pupils and a corps of 17 teachers. Mr. Whitcomb's success here and at Wakefield has been remarkable. Miss Southworth, one of the most successful grammar school teachers here, has resigned. She comes from Taunton.

**Taunton, Central Church.**—Class No. 1, Circle of King's Daughters, members of this Sunday-school, invited the inmates of the Old Ladies' Home and the matron to spend an afternoon at Sabbath Park recently, and as many of the ladies as were able went. The caterer at the park placed tables on the veranda, and nineteen sat down to a very social tea. It was a lively party. One of the ladies from the Home wanted to swing, and found only one fault—they did not swing her high enough. Mrs. A. A. Southwick is the teacher and leader.

**Somerset.**—The electric railway has reached this point. A man who travels New England says that even the popular Merrimack Valley is not so charming in scenery as this route—opening up as it does such beautiful vistas of river, bay, hill, meadow and woodland.

**Fall River.**—The annual convention of the Massachusetts Sunday-school Association meets in this city, Oct. 1-3. The plans and program are ready to publish. **KARL.**

### Maine Conference.

#### Augusta District.

**Wayne.**—On Sabbath, July 7, 14 were baptized, several of them heads of families. In the evening 11 were received into the church in full. A number have joined on probation. Others are to be baptized soon. The church building is undergoing thorough repairs, and a vestry is being built on the north side of the church. The Epworth League is in a prosperous condition. The revival of last winter and the harmony prevailing between pastor and people, and between the two churches, render the outlook most hopeful. Rev. C. A. Laughton, the pastor, preaches in the afternoon alternate Sabbaths at North Leeds.

**Solon.**—At the village there are good congregations and the usual religious interest. Rev. D. R. Ford preaches, also, at South Solon where a number have been converted. The same is true at Andover.

**Bingham** is connected with Solon this year, and Rev. Joseph Moulton, assistant pastor, labors mostly here. He preaches Sabbath afternoon in the Union Church. Several have united with the church. The class-meetings are seasons of interest.

**New Sharon.**—Rev. L. I. Holway, the pastor, was married on June 5, and immediately brought his bride to the parsonage where they were soon settled. Large and hearty receptions were given them, not only at New Sharon, but also at Farmington Falls and Mercer, which have been added again to this charge. The year is opening well with increasing congregations, and at Mercer with very interesting social meetings.

**North Anson.**—Rev. J. A. Ford, the pastor, was also married, July 15. He and his wife went immediately to Southport for a short outing. A spirit of harmony prevails on this charge, and the services of the pastor are appreciated. The congregations are good, especially the Sabbath evening services, which are large and inspiring.

**Madison.**—The revival spirit still continues. Several have been converted since Conference. The converts are doing well, and over 70 have joined on probation. At the quarterly meeting, July 18, in the love-feast in the evening, a large

number gave their testimony. At the sacrament which immediately followed, nearly all partook. Rev. F. C. Norcross contemplates holding extra revival services in the near future.

**Skowhegan.**—Rev. B. C. Wentworth is finding himself pleasantly situated here among an appreciative and enthusiastic people. A few Sabbaths ago between \$300 and \$400 were raised to cancel an indebtedness for repairs on the church. Their Mother Clifford, so well and appreciatively known, especially in East Maine, is with Mr. and Mrs. Wentworth, and is now very low; she can live but a short time. Her last days are full of heavenly brightness. Mr. Wentworth will have charge of North Anson Camp meeting this year, which commences Aug. 19.

The church at Fairfield is greatly afflicted in the death of Mr. Washington Ames, who passed away, July 4, suddenly, with heart disease, while passing two men who were in a drunken fight. Mr. Ames was steward, trustee and treasurer of our church.

**Waterville.**—All the departments of the church are in a healthy condition. The Enforcement League is quite in earnest, and will probably be felt more and more as a terror to the rumblers of the place.

**East Readfield** celebrated its one hundredth anniversary of the dedication of the Methodist Church, the first one built in the State, June 24-26. Our Ministerial Association was held there at that time. Appropriate historical papers were read and reminiscences given by the older preachers and laymen. A sumptuous entertainment was provided by the citizens. The whole affair was a success and worthy of the occasion. Since then Rev. S. Hooper, pastor at Winthrop, has preached here on Sabbath afternoons. There is a good religious interest and some conversions.

**At Readfield Depot** Rev. J. R. Masterman preaches nearly every Sunday. The friends from Winthrop also hold interesting services frequently in the same hall.

**Augusta.**—Many are leaving the city for their summer vacations; but the congregations at the M. E. Church remain good, and of late the social meetings have been especially earnest and enjoyable. Rev. C. S. Cummings, the pastor, is also chaplain, every third month, of the Soldiers' Home at Togus, but by arrangement he served continuously as such through May and June; and though worn and having a vacation voted him by his church, he refuses to close his house even for one Sabbath. I think the same is true of all our hard-worked pastors.

**North Augusta.**—Rev. S. D. Leach and family are being appreciated. The people are well united, and the prospect for a successful year is good. The church has been improved inside by tinting the walls, and soon the wood-work is to be painted.

**Hallowell.**—Business has been improving here. Some of the buildings on Main Street are undergoing repairs. Few places have finer sites for residences than this. The church is enjoying its usual prosperity, and the social meetings are becoming better attended and more spiritual.

**Gardiner.**—Rev. E. O. Thayer has been on a visit to his Alma Mater, Wesleyan University, and enjoyed a reunion of his class, it being the twentieth year of his graduation. He is doing faithful work, and the effects are seen in the strengthening of the church and the increase of numbers and interest. With the hearty co-operation of his members, a successful year is well-nigh assured.

**Richmond.**—Rev. James Nixon is feeling quite at home on his charge. His ability as a preacher is being recognized by all. His wife, worn by moving and settling, has been taking a restful vacation at her father's in Lyman. The young people are active in their League work.

**Rev. H. A. Clifford**, the former pastor, is having a very pleasant tour abroad. He went directly to London, then visited the Isle of Wight, Hampton Court, Canterbury, Hastings and Cambridge. He preached twice at Aldershot in a Presbyterian church for a brother of our Rev. Hosea Hewitt. At this place he saw the Queen and a great military review. He was to be at Plymouth at the Wesleyan Conference where he preaches on the Sabbath. He intends to be back by October 1.

**Liscomb and Hartford.**—The revival that has been in progress for about four years continues. Since Conference 9 have been converted, 12 baptized, and 14 taken on probation. Another baptism will take place next Sabbath. They are now raising the small debt on the parsonage. During the present pastorate the membership has trebled. **L.**

### East Maine Conference.

#### Bucksport District.

**Hampden.**—Rev. A. J. Lockhart enters upon his second year with this church with every prospect of success. His report to the quarterly conference showed that, though the ranks had been thinned by death and removals, still the work goes on and the enthusiasm of those left does not wane. New lamps have been put in the vestry since our last visit. We understand that the Epworth League is deserving of credit in this matter. Pastor and people are working faithfully and are hopeful of victory.

**Winterport.**—The statistical tables of the Minutes show that there is a debt of \$325 against this church. This is a mistake, as this society has been free from such things for some time. Out of debt, pastor's salary paid, benevolences raised in full—is what they have been able to say at the close of every year. All are well pleased to

have Rev. J. P. Simonton returned for the third year. Interest in all departments of church work is good. Pastor and people are tolling for a gracious revival of God's work in their midst. Some \$45 worth of books have been added to the Sunday-school library since the opening of the new Conference year.

**Orland.**—A correspondent of a local paper in writing of the new (?) pastor in that town says, "The name, Charles Rogers, has a familiar ring. Through sun and storm he has presided over his charge for the past two years, faithfully and acceptably, and all are pleased that he is still to be with them." This good feeling continues, and the work moves under Mr. Rogers' pastoral oversight.

**Whiting.**—An Epworth League with 17 members was organized at this place July 23. Good interest is manifested, and we shall hear from this chapter in the future.

**East Machias.**—The pastor, under date of July 24, writes: "Two have recently been converted. By calling and giving special invitations we have succeeded in getting some out to meeting that have not been for five years." **N.**

### New Hampshire Conference.

#### Dover District.

The holiness camp-meeting opened July 29 with a very good attendance and a sermon by Rev. H. N. Brown, of Norwich, Conn. The outlook now indicates a profitable week, with good attendance.

At Newfields, July 30, the funeral services of Dr. James Pike were held. The universal testimony of the people is to his exceptional integrity and kindness. About thirty of his ministerial brethren were present to render their tribute to his memory. Rev. James Thurston, his lifelong friend, presented a formal memoir and affectionate personal tribute. Revs. A. L. Smith, Otis Cole and Dr. J. Smith spoke briefly, and, by request, Presiding Elder Norris represented the remaining brethren in words of appreciative eulogy and kindly appeal. The G. A. R. furnished bearers for the occasion, and, notwithstanding the heavy rain, the church was filled. Presiding Elder Keeler, Dr. Knowles, President Durrell of the Seminary, Dr. Hills, of Manchester, Rev. C. U. Dunning, of Claremont, and all the Lawrence pastors were in attendance, while Dover, Rochester, Portsmouth, Haverhill, Raymond and Epping sent their mourning brotherhood with tribute.

Hon. True Case, of Tilton, A. F. Tasker, of Manchester, and E. A. Crawford, of Dover, were present. Dr. Townsend, of Baltimore, declared his life an inspiration and his smile a benediction, praying that we may have a record as untarnished as his was. Rev. L. P. Cushman said he was a model presiding elder, whose coming was always welcomed in the home and his going regretted. His memory is blessed. Dr. Rust doubted not his victorious entrance to the home just beyond our present ken, and wished himself by his side to hear the glad acclaim and welcome. Rev. Mr. Sanborn, of Pennsylvania, remembers nearly every day some word of wisdom spoken in early days and now coming up to bless the ministry of this successful man of God. "The clouds weep," said Mr. Cole, "with us and heaven's artillery salutes the soul passing over in humble trust in Jesus' blood and righteousness to enter into the prepared home."

**Lawrence, St. Paul's.** is doing an excellent summer's work; 191 in Sunday-school the last Sabbath in July testified to the solid character of the work of Rev. W. S. Searle and his lay helpers. If ability keep pace with courage, the church will be completed by April next and have not more than \$1,000 indebtedness remaining. **G. W. N.**

### Vermont Conference.

#### St. Johnsbury District.

A very enthusiastic and successful convention of the St. Johnsbury District Epworth League was held at West Burke, July 24 and 25. The church had been made beautiful and dainty by recent repairs, the attendance was large, and the hospitality of the people unbounded. The devotional meetings were wide-awake and inspiring, and the program was crowded with helpful, practical papers and addresses. Good congregational singing and appropriate songs by the Juniors added to the enjoyment. Papers were read on "Having Joined the League—What Now?" by Anna Westover; "Personal Devotional Habits," by Mrs. Edmunds; "How Can We Help the Juniors?" by Mrs. McNeill.



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The Juniors, under the direction of Cora Sargent, gave bright reports of the work in various chapters. They have fourteen Leagues with a membership of 447. "The Westward Slope of Life as Viewed from Nearer the Sunrise," an essay by Josephine Steele, was answered by Rev. A. L. Cooper and Rev. P. N. Granger, each giving their view of "Young People as Seen through Spectacles." Rev. B. P. Rowland read

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The Appetite  
Makes the  
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At the evening session, after a very enthusiastic praise-service, Rev. G. M. Curd gave the address—an earnest, eloquent appeal for more personal work in winning souls from the text, "We are laborers together with God." The exercises which followed the sermon were very impressive, and three young men rose for prayer.

The services began Thursday morning at 5.30 with a sunrise meeting, which was well attended and helpful. "Saved to Serve," by Clema Matthews; "Trained to Serve," by Rev. S. C. Johnson; brief remarks by Presiding Elder Hamilton under the topic "Retrospective and Prospective"; a paper by E. B. Vaughan on the "Supreme Need of Divine Power"; and an original poem of much merit read by Mrs. Powers, were followed by a social hour and an excellent dinner.

The early part of the afternoon was spent with reports, general business and helpful suggestions. The following are the new officers: President, Rev. I. P. Chase; vice-presidents, Clinton Huntington, Amanda Allen, Clema Matthews, Mrs. Edmunds; recording secretary, Jennie Ranney; corresponding secretary, Katharine Harvey; treasurer, W. C. Roddick; Junior superintendent, Cora Sargent; executive committee, A. L. Aldrich, Mrs. Powers, Carrie B. Sargent. Rosa Cooper was elected delegate to the First General District Convention to be held at St. Johnsbury in October. Essays on "Applied Christianity," by Mrs. Hobson, and the "Responsibility of a Secretary," by Katharine Harvey, followed, and Rev. W. E. Douglass suggested some requisites of an efficient leader. The convention closed in season for most of the visitors to return home before evening, and was declared a delightful occasion by all present. C. B. S.

**Albany.**—Under the efficient administration of Rev. Sylvester Donaldson, the churches at this place and South Albany are not the least among the tribes of Israel. The congregations on Sunday and during the week are increasing, and the spiritual interests are on the rise. Over a dozen have begun a Christian life since Conference. The last Sabbath in July, 2 were baptized at South Albany and 3 received on probation. Presiding Elder Hamilton preached at the last quarterly meeting, and several rose for prayer. The parsonage property at Albany has been improved, and steps taken toward the reconstruction of the church edifice here and of a new church at South Albany. The collection at the "Golden Gate" concert on Children's Day was largely in advance of last year, and there is felt the thrill of a new life throughout the entire church organization.

**Rev. R. L. Bruce.**—This quondam Vermont Conference pastor is now stationed over the large and flourishing M. E. Church at Helena, Montana. The Conference meets in his church Aug. 22, and the State Epworth League Convention Aug. 27. Prior to that the church is being repaired. Mr. Bruce still has the courage of his convictions, means what he says, and says what he means, as a printed sermon received some time ago clearly indicates. All will be glad to know that Mrs. Bruce's health is greatly improved, and that the whole family enjoys excellent health.

**St. Johnsbury.**—Mrs. A. B. Mathewson, long one of the elect women of this church, removes with her family to Malden, Mass. A daughter, Miss Lillian, remains in Vermont as preceptor of the Lyndon Literary Institute. The children of the Methodist Sunday-school, under the direction of Mrs. Horace Brockway, have recently prepared and sent a box of Christmas presents for Sunday-schools in India; the box contained a large number of dolls, prettily dressed, and a great many fancy articles and cards. It was sent to Rev. E. W. Parker, formerly of St. Johnsbury.

**Greenboro Bend.**—The Courier says that the audience of Rev. Marcus B. Parsonagian are becoming larger each week, and that "his pleasing social manner is drawing people from out of town."

**Lyndonville.**—The church had an excursion to Lake Morey the last of July. Mr. G. G. Morrison, long one of the pillars of the church, is in poor health, and has gone away for rest and medical treatment.

**Barton.**—Mrs. Almira Owen, for a long series of years a faithful and efficient member of the Methodist Church, has passed to her reward, her pastor, Rev. W. E. Douglass, officiating at the funeral.

**West Concord.**—The Epworth League gave a very interesting and profitable concert at the church on a recent Sunday afternoon. Rev. J. E. Knapp and family are putting both heart and hand into the work of the parish.

**Berre.**—An Epworth League excursion to Lake Morey in Fairlee was enjoyed, Aug. 3. The Sunday-school recently picnicked at the quarries.

**Deaconess Work.**—The following is sent by the secretary of the Conference Board of Deaconess Work, Mrs. Ella C. Elmer, of Lower Cabot, Vt.: "The Deaconess of Vermont Conference, Miss Genevieve Gates, is spending the greater part of the month of July in New York city. After her engagement by the Conference Board for Deaconess Work, she was employed by the pastors at Middlesex and Waterbury Centre, with very encouraging results. During the eight weeks spent in evangelistic work in these places—from May 8 to July 2—she reports as follows: 201 calls; Bible read in 16, and prayer offered in 25, homes; 44 revival services held. A good number of conversions are reported, several heads of families having resolved to follow Christ. Several have been reclaimed, and others led into a richer experience. Miss Gates is expected to attend the camp-meetings at Morrisville, Northfield and Lyndonville from Aug. 5 to Aug. 26 inclusive. After the latter date she will be ready for work on evangelistic lines, which can be arranged by corresponding with the secretary of the Deaconess Board." RETLAW.

#### St. Albans District.

Rev. D. C. Thatcher, of Bakersfield, writes: "Please allow me to say to the HERALD readers that the item in the district news of July 31 referring to me is not true. In obedience to disciplinary requirement, I read and explained the General Rules of our church, and I did this the Sunday before Cole's circus exhibited here in town. In the course of my remarks I said I thought the respectable citizens of Bakersfield ought to hold an indignation meeting to protest against the introduction into our town of that abomination which was being so shamefully heralded. Of course the good judgment of the people decided at once that 'abomination' and 'circus' were synonymous terms, hence the report that I preached against circus-going. As

to the 'boys' revenge,' it was very mild, for, instead of my house being 'plastered' from the eaves to the ground with circus posters, there were only three small posters! 'Behold, how great a matter a little fire kindleth!'

**North Hero.**—Rev. J. E. Burke spent his vacation of two weeks in Montreal. His pulpit was filled during his absence by Rev. A. B. Truax, of Swanton.

**Highgate.**—Rev. W. H. Hyde, of St. Albans Bay, proclaimed the Word here last Sabbath.

**St. Albans.**—The Woman's Christian Temperance Union held a largely-attended meeting recently. Mrs. E. Folson presided. Mrs. Reed, State president, gave a history of the work accomplished. Miss E. M. Weeks gave an interesting lecture on physical culture.

Rev. G. B. Hyde and family started for Mexico, Wednesday, July 31.

**Bakersfield.**—Signs of prosperity appear in the reshingling and painting of the church building.

**Stone.**—A new bell has been bought for the Methodist church.

**Fletcher.**—Rev. E. C. Kinney, a missionary working under the auspices of the American S. S. Union, has established a union Sunday-school in West Fletcher. The school holds its services in the school-house at 3 P. M.

**Swanton.**—At an adjourned meeting of the official board it was voted to rebuild the church on the old site. D. T. Colles, H. C. Barnes and Wm. Manning were elected building committee. The advisory committee are M. W. Barney, Amos Skeels, Holmes Record, and Charles Marvin. O. C. Warner was appointed building committee treasurer.

**East Emory.**—Rev. Mr. Wheeler's sermons are interesting the people, and there is a good attendance at Sabbath services, including the Sunday-school, wherein more laborers are needed.

**St. Albans Bay.**—Rev. M. H. Ryan and family are enjoying among friends in the eastern part of the State a needed two weeks' vacation. D.

### New England Conference.

#### Boston South District.

**Boston, Bromfield St.**—It is an event of interest that this church is to send two of its members to China. One, a converted Chinaman and a local preacher, is going to Canton to preach to his fellow-countrymen. The other is Miss Althea Todd, who is soon going to Foochow as a missionary of the W. F. M. S.

**Webster.**—The Congregational society in Webster worshiped with the Methodist, July 21 and 28, and the Methodists worship with the Congregationalists Aug. 2 and 9, their pastors being away on vacation. Rev. G. H. Cheney is gathering up the different lines, preparing for an advance in all church work. The Christian Endeavor Society of the M. E. Church has organized an Epworth League. Miss Sarah H. Rogers, class of '91 of Boston University, teacher of modern languages in the Holyoke High School, has been granted a leave of absence for one year for study in France and Germany.

**Hyde Park.**—Mr. Joseph Hill died, July 29, at the age of 61 years. "Father" Hill, as he was called, was, until a few weeks before his death, very active. He was a man of excellent ability and sweet disposition and was an earnest helper in the church. The funeral was held on Wednesday, Rev. F. T. Pomeroy, his pastor, officiating, assisted by Dr. F. Woods and Rev. Jesse Wagner, former pastors. A tender tribute from Rev. W. T. Worth was read. Mr. A. G. Fogg, the newly-elected secretary of the local Y. M. C. A., and his wife, joined this church at the last communion. Mr. Fogg is opening his work very acceptably.

#### Boston East District.

**Meridian St., East Boston.**—On Sunday, July 28, 12 were received into full membership and 1 on probation. Rev. L. W. Staples goes with his family to Maine for a month of rest and recuperation.

#### Springfield District.

**Warren.**—Rev. W. R. Tisdale, a highly-esteemed former pastor, preached here, July 14. Though advanced in years, he is still fresh and vigorous in pulpit work. His presence was a benediction to both pastor and church. The Sunday-school picnic was held at Hardwick Pond, July 25, and in the number in attendance it exceeded any other in the history of the school. This school is in a prosperous condition. W. B. Tisdale, son of the above, is superintendent. Rev. A. R. Nichols is pastor.

**Wilbraham.**—The church is to be closed two Sabbaths while Rev. Fayette Nichols takes his vacation.

**St. Luke's.**—Rev. W. G. Richardson and family are at Marshfield. Rev. C. A. Merrill, who is greatly beloved in this church and as much respected in all the city, is filling the pastor's place for the month.

**Chicopee.**—Rev. C. U. Dunning, of Claremont, N. H., preached and administered the sac-

rament, Aug. 4, in exchange with the pastor. Rev. Arthur Bonner supplies Aug. 18 and 25.

**Trinity.**—Rev. E. S. Best, of West Springfield, supplied last Sabbath. Rev. Fayette Nichols preached here July 28.

**Mitineague.**—Rev. H. B. King left last week for a full month's vacation.

**Ludlow Centre.**—Rev. F. M. Miller preached, Aug. 4, and administered the sacrament of the Lord's Supper. The pastor, Rev. G. W. Clark, has two weeks' vacation. The church will be closed Aug. 11 and 18.

**Ware.**—Rev. A. M. Osgood is on his vacation, a part of which is being spent at South Framingham. A visit will be made to his early New Hampshire home. Rev. W. E. Parfitt, of Holyoke, supplied Aug. 4. Dr. W. N. Brodbeck will lecture here Aug. 20, on his way to Laurel Park for Epworth League Day. It is now expected that Evangelist Darnett will begin work with this church, Sept. 4. Hopes of beginning on the new church early in the fall are entertained.

**Southbridge.**—The Junior League held a social at the church, July 22, with an excellent musical and literary program. Ice cream and cake were on sale, and a large sum was netted. The Epworth League gave a lawn party, Aug. 1. D. F. G.

#### For Indigestion

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### Church Register.

#### HERALD CALENDAR.

Empire Grove Camp-meeting, E. Poland, Me.,	Aug. 8-10
Boston East District Ministers' Wives' Association, at Ashbury Grove, N. A. M.,	Aug. 8
Ashbury Grove Camp-meeting, Hamilton,	Aug. 8-19
Richmond Camp-meeting,	Aug. 9-19
Kennebec Valley Camp-meeting,	Aug. 9-19
Strong Camp-meeting,	Aug. 13-17
Williamstown Camp-meeting,	Aug. 13-19
Ardenbrook Camp-meeting, Littleton, Me.,	Aug. 13-21
Western Maine Chautauque Assembly, at Northport,	Aug. 13-22
Sheldon Camp-meeting,	Aug. 14-21
Martha's Vineyard Camp-meeting,	Aug. 15-26
Sterling Camp-meeting,	Aug. 15-24
North Anson, Me., Camp-meeting,	Aug. 15-24
Rockland Dis. Camp-meeting, Nobleboro, Me.,	Aug. 15-24
Weirs, N. H., Camp-meeting,	Aug. 15-24
Laurel Park Camp-meeting,	Aug. 15-26
Claremont Camp-meeting,	Aug. 20-28
East Livermore Camp-meeting commences	Aug. 25
Wesleyan Grove Camp-meeting, Northport, Me.,	Aug. 25-26
Hedding Camp-meeting, at E. Epping,	Aug. 26-31
Wilcox Camp-meeting,	Aug. 26-31
Piscataquis Valley Camp-meeting, Foxcroft, Aug. 28-Sept. 2	
Groveton, N. H., Camp-meeting,	Sept. 2-4
Colebrook, N. H., Camp-meeting,	Sept. 2-13
Manchester District Epworth League Convention, at Claremont,	Sept. 17-18

**OLD CHURCH MEETINGS:**  
 Salvation Army, Aug. 13-19  
 Portland District Meeting, Aug. 13-14  
 Murphy's Gospel Temperance Meet'g, Aug. 13-Sept. 30  
**HARDING CHAUTAUQUE:**  
 Summer School, Aug. 3-24  
 Chautauque Assembly, Aug. 17-24

**Money Letters from July 31 to Aug. 4.**  
 Mrs. G. H. Alger, C. W. Bennett, J. W. Barton, A. L. Bennett, A. B. Carter, C. J. Chase, Capt. J. Collins, Mrs. A. Draper, Mrs. C. C. Davis, C. B. De La Mater, Mrs. H. Fletcher, Mrs. J. Godfrey, S. B. Herriek, M. A. Johnston, F. M. Larkin, H. Lillis, B. C. Miller, J. McKelvey, C. H. Newhall, Masha Y. M. C. A. Ohio Chemical Co., J. G. Pingree, E. A. Porter, L. A. Porter, A. M. Quint, S. A. Roberts, Charles Reynolds, Mrs. A. J. Richardson, A. B. Rowell, G. F. Richardson, W. H. Rogers, R. Sanderson, J. D. F. Sies, G. A. Sisson, Mrs. H. A. Silver, B. M. Smith, L. D. Thurston, W. H. Van Stone, L. Wentworth, Mrs. H. A. Walker.

**POST-OFFICE ADDRESS.**  
 Rev. S. P. Heath, Penacook, N. H.

**BUCKSPORT DISTRICT.**—The annual meeting of the District Stewards of Bucksport District, East Maine Conference, will occur on Friday, Sept. 4, at 1 P. M., in "Presiding Elder's Cottage," East Machias campground. A full attendance is desired. H. W. NORRIS.

**MARTHA'S VINEYARD CAMP-MEETING ASSOCIATION.**—The annual meeting of the Association will be held in Grace Chapel, Cottage City, on Tuesday, Aug. 20, at 10 o'clock P. M. S. O. BERTON, President.

**EAST MAINE CONFERENCE.**—The Committee of Examination for Admission on Trial will examine on the following books at the December meeting of the newly-organized Itinerants' Institute: "Life of John Wesley," by Tolford; "History of American Methodism" (abridged edition), by Stevens; and "Men and Books," by Phelps.

Candidates will also at the same time furnish a written essay on the subject of Justification, and a syllabus of "Our Country," by Strong.

FRANK H. OSGOOD, for the Com.  
 Boothbay Harbor, Me.

### Marriages.

SCOTT—WAXTER.—In Boston, July 24, at the home of the bride's mother, by Rev. W. R. Hollingshead, Albert Scott and Elizabeth Waxter, both of N.

A GRAND UNION CONVENTION of the Boston North, Boston South, and Springfield Districts Epworth League will be held at Sterling Camp-ground on Monday, Aug. 13. The program will include addresses by Rev. W. H. Brodbeck, D. D., Rev. W. I. Haven, Rev. Luther Freeman, Rev. C. M. Hall, Rev. E. P. Herriek, and Mrs. Annie E. Smiley, and a sermon by Rev. Geo. A. Butters. Sessions will be held at 10.30 a. m., 3 p. m., and 7.30 p. m. A large representation is earnestly desired from every League. A full program will appear next week.

### Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

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#### QUARTERLY MEETINGS.

BOSTON SOUTH DISTRICT—SECOND QUARTER.	
JULY.	
14, p. m., Portuguese Miss.; 21, a. m. and p. m., Laurel St.	
AUG.	
4 a. m. and eve, Temple St.; 14, Mattapan;	
4 p. m., Beverly St.; 15, North End; 16, Miss's Ch.;	
5, Grace Ch., Worcester; 16, Bethany Church;	
7, Morwood; 18, a. m., Tremont Street;	
8, Lynn, Swedish; 18, eve, Allston;	
9, a. m., Bromfield St.; 19, Walpole;	
11, p. m., French Work; 20, a. m. and eve, High St. Ch.;	
11, eve, Lowell, Swedish; 20, p. m., Norfolk Hall;	
12, Dorchester Street; 21, Brighton Square;	
13, City Point; 22, Highlandville.	

SEPT.	
4, Winthrop St.; 15, Plainville;	
5, a. m., Hyde Park; 15, Thomas St., Swedish;	
6, p. m., Forest Hills; 16, Webster;	
7, eve, Dedham; 22, a. m., East Douglas;	
8, West Roxbury; 22, p. m., Uxbridge;	
10, Maplewood, Swedish Ch.; 23, eve, Whitinsville;	
11, Rockport; 23, Oxford;	
12, Holliston; 24, Park Avenue;	
13, Milford; 24, Trinity;	
15, a. m., Westboro; 25, Ours Street;	
15, p. m., Southville; 27, Cherry Valley;	
16, eve, Hopkinton; 28, a. m., Lake View;	
16, St. John's; 28, p. m., Tattuck;	
17, Shrewsbury; 29, eve, Leicester;	
	30, Webster Square.

OCT.	
1, Jamaica Plain, 1st Ch.; 11, St. Andrew's;	
2, Boston, Swedish; 12, a. m., Dorchester Ch.;	
3, Parkman St.; 13, p. m., East Ros., Swedish;	
4, Gardner, Swedish; 13, eve, Brookline;	
5, a. m., Upton; 14, Wollaston;	
6, p. m., North Grafton; 15, St. Paul's, Swedish;	
6, eve, Morgan Chapel; 15, West Quincy;	
7, Milbury; 17, Baker Memorial;	
8, Quinsigamond, Swedish; 18, Stanton Avenue;	
9, West Medway; 18, a. m., Appleton Church;	
10, Franklin; 19, eve, South Walpole;	
	21, People's Temple.

If in any church it is not convenient to hold the second quarterly conference, the date can be changed, or the second and third quarterly conferences can be held together. J. H. MARSHFIELD.  
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## Our Book Table.

Degeneration. By Max Nordau. Translated from the German. New York: D. Appleton & Co. Price, \$2.

In this grave octavo of 500 pages Dr. Nordau has made a new departure in criticism, which surprises and perplexes his readers. He reminds one of the patient in the insane asylum who insisted upon his own sanity and asserted the warped condition of the keepers and the public at large. The broadness of their sweep stands in the way of the acceptance of his criticisms. The large jury cannot be made to agree, especially when the verdict would lie against themselves. No one likes to condemn his own condition, particularly when it is satisfactory to himself. We have been in the habit of cherishing the very comfortable feeling that, in the worlds of literature and art, mankind has been making very satisfactory advances toward the goal of perfection; and now to be told that that whole advance is really a backward movement, a process of degeneration and decay, is a saying hard to be accepted.

The first impression of the reader can hardly fail to be that the author has overworked his theory. He has facts which are substantial and important, but he has not facts important enough to warrant his general conclusions. One swallow brings not summer; nor do a few departures from the normal type discredit the type itself. The order of sanity and progress may prevail while yet a few facts, or even groups of facts, may be cited against it. And, moreover, a few expressions of an author are not sufficient to determine his classification. A diseased spot is possible while the system remains sound to the core. We have to determine whether the defect be vital or merely incidental. Single expressions or passages, favorable to the author's theory, may be drawn from the soundest authors. Even the Greeks had their fancies and lapses, and the great Shakespeare could easily be quoted in favor of Dr. Nordau's doctrine of degeneration. The quotations, however, would prove no general theory like the one contained in this book. The facts would not be broad and representative, but narrow and incidental. We naturally distrust a literary canon which depends for its support upon extreme and exceptional incidents; the general tone and constitution overmaster any slight touches of decay or tendencies to degeneration.

To us, then, it seems entirely clear that the author has assumed a heavy task, which has not been completed in the current volume, even though it contains an elaborate argument based on a variety of important facts. His contention is that a large part of society, because of certain nervous conditions, possesses a taste for what is inferior in music and art, and for what is depraved and even corrupt in literature; and that the authors, artists and composers who furnish these resources for the market, are mentally and morally degenerate. He characterizes such productions as *fin-de-siècle* literature and art—that is, such literature and art as hold in contempt "traditional views of custom and morality" and "practical emancipation from traditional discipline, which theoretically is still in force." The tendency is disclosed only in the upper classes. It has found fullest expression in France, but is not by any means unknown in other countries in Europe and America.

The degeneration theory first appeared in the writings of Morel, who characterized it as "a morbid deviation from an original type." His views were materialistic; the condition of the soul being affected by its environment. Degeneracy may be known by certain observable stigmata or characteristics. "Such stigmata," he continues, "consist of deformities, multiple and stunted growths in the first line of symmetry, the unequal development of the two halves of the face; then imperfection in the development of the external ear, which is conspicuous for its enormous size, or protrudes from the head like a handle, and the lobe of which is either lacking or adhering to the head, and the helix of which is not involuted; further, squint eyes, harelips, irregularities in the position of the teeth; pointed or flat palates; webbed, or supernumerary fingers." In a word, the spiritual, the inner life, receives shape by these exterior and material molds. These marks are rarely, if ever, all found in the same person; but, however found, the attempt has been made to establish the relations between these body-marks and the mental and moral condition of the soul itself.

The pretentious system of Dr. Nordau is reared on the material basis of Morel. The volume contains five books. In the first the mental aberration is described. In the second, what is found to be its leading feature, viz., "Mysticism," is criticized and expounded at length. He finds this controlling feature admirably illustrated in the writings of Tolstol and in the Richard Wagner cult. The two forms of this art-mysticism are found to be, respectively, in the "ego-mania" and in "realism." The first of these forms is found in Ibsen and Friedrich Nietzsche, and the latter in Zola. Both are oddities, the aberrations of cranks, just a little aside from the meridian line. The one projects his subjective states into the world of reality, as found in his works, thus substituting fancies and notions in the place of realities; while the other attempts to take up into his art work slices of raw nature, which can never be worked upon the ideal. No true artist makes himself conspicuous in his art; the highest art conceals the workman's well as the mark of his tools. On the other hand, the true artist is

not a coarse copyist of material forms. He draws from the great storehouse of nature, not in mass, not by any visible process, but he performs his work in the gorgeous, though hidden, chamber of the imagination, selecting a form here and another there and blending the needed colors in such new proportions as best to give expression to the idea of the artist. The third book is an elaboration of the "Ego-Mania," just noticed. He opens with the psychology of the "ego-mania," and continues with the Parnassians and Diabolists, the Decadents and Esthetes, finding his best examples, as we said, in Ibsen and Nietzsche. The fourth book deals with "Realism," as illustrated in the school of Zola. The fifth opens a view of the struggle as it is to be continued in "the twentieth century." The demoralization will continue in the upper classes, but the author believes there are recuperative forces in society which will become operative and insure the regeneration of the fashionable world. Nature cries out against the evil abroad, and the voice of nature will, at length, be heard, so that however pessimistic in his earlier chapters, he indulges optimistic dreams before closing.

In conclusion, we think the book possesses value, but that value is found less in the qualities of the author's theory than in his power to direct attention to and modify the character of thinking in the reading public. Whatever they may think of it, the book has commanded the careful attention of the critics and obliged them to study literature and art from a fresh standpoint. It takes us out of the beaten path, and obliges a new canvass of the whole field, with the aid of suggestions from a powerful thinker.

Thumb Nail Sketches of White Ribbon Women. Official. Edited by Clara C. Chapin. Woman's Temperance Publishing Association: Chicago.

This attractive and suggestive volume contains the roll of "immortals" who serve with honor in the ranks of the W. C. T. U. The first edition was issued in 1881 under the supervision of the late Julia A. Ames, and is now re-issued with improvements under the present editor. It is designed especially to aid workers in the local Unions in advertising speakers, but it will, at the same time, go far to "emblazon the names and fame of the persons herein sketched." The book contains a large number of miniature, snap-shot biographies of women, many of them already known to fame, while others have interesting records, and will no doubt be better known in the future. Hardly one of the sketches is without interest to the general reader, while to the members of the W. C. T. U. the volume must prove invaluable.

A Bank of Violets. Verses by Fanny Ranselle Poole. New York: G. P. Putnam's Sons. Price, \$1.25.

The author of this little volume is an accurate painter of nature, as seen in the changing seasons, in hill and vale, in flower and forest, in bird and beast, and in the diviner workmanship of man, the lord of sea and land. The pieces fall under three heads—"Partly Fancy," "Among Friends," and "Faith." They are mere sketches of song. While in sympathy with the external world, the author has a heart for human fellowships and an ear for the voices calling to us from beyond the veil.

Agnes India; or, Life Boys in the Far East. By Oliver Optic. Boston: Lee & Shepard. Price, \$1.50.

"O live Optic" (William T. Adams) is a favorite with the boys. He has taken them through many lands and introduced them to many strange scenes and peoples. His Indian book is the first in the third series of the "All-Over-the-World Library." He goes by steamer to Bombay, and thence by rail to Lahore, Delhi, Cawnpore, Lucknow and Benares, visiting the scenes of the Sepoy Rebellion. In his narrative the author contrives to instruct as well as to amuse. History and geography are taught in an eminently suggestive and practical manner. He furnishes pages on which to hang knowledge, and he never fails to keep a lively interest by thrilling scenes and novel incidents.

SELECTED ESSAYS OF JOSEPH ADDISON. With an Introduction by Prof. C. T. Winchester. (Funk & Wagnalls Company: New York.) Addison led in genteel prose at once familiar and elegant. He excelled in social satire and minor morals. The present volume contains selections from the great essayist, with an introduction by Prof. Winchester. The volume includes "Roger de Coverly," "Minor Morals," and "Morals and Religion." No reader can fail to appreciate these treasures from Addison. The felicitous and appreciative words of Prof. Winchester serve at once as a recommendation and a key with which to unlock the box of jewels here presented.—AN OUTLINE HANDBOOK OF THE LIFE OF CHRIST. From the Four Gospels. By Wm. Arnold Stevens, Professor of New Testament Interpretation in the Rochester Theological Seminary, and Ernest De Witt Burton, Professor of New Testament Interpretation

in the University of Chicago. (Silver, Burdett & Company: Boston. Price, 50 cents.) This "Handbook" is a clear, brief and yet comprehensive study of the life of Christ in the four Gospels, designed for use not only in colleges and theological seminaries, but also in clubs and Bible classes. It gives the method of study, the principal divisions in the life of Christ, an analytical outline with index, the sayings of our Lord assigned to more than one occasion, and the leading events in Jewish history of the period, with a diagram of the same. The book may be used to advantage with or without the author's admirable Harmony of the Gospels.—THE WORKER'S WEAPON. By John Henry Elliott. (P. H. Revell Company: New York. Price, 50 cents.) The weapon is the Bible, the "sword of the Spirit." This little volume contains four chapters, treating severally of the perfection, the authority, the study, and the use of the Bible. It is perfect in its complete presentation of truth and in its adaptation to the needs of man.—THE RIGHTS OF LABOR. An Inquiry into the Relation of the Employer and the Employed. By W. J. (Charles H. Kerr & Company: Chicago.) In this paper-covered volume of 117 pages the author discusses the central problem of today in the economic world—the relation of the employer to the employee. The evils are easily seen; the remedy is more difficult; and when the remedy proposed is legal, any one can see how inadequate it must ever be. The deeper question is a moral one.—DON'T WORRY. By J. B. Miller, D. D. (Ward & Drummond: 711 Broadway, New York. Price, 20 cents.) The world was never so worried as today. The new conditions of business worry men. The home is a worry. The future is a worry. "In nothing be anxious," is a gospel hard to practice. It can only be done by "casting all your anxiety on Him." This brief meditation is both suggestive and helpful.—WAS MOSES MISTAKEN? or, Creation and Evolution. By H. L. Hastings. (Scriptural Tract Depository: Boston. Price, 5 cents a copy; 10 cents in paper covers.) Mr. Hastings has a forcible and common-sense way of putting things. His statements are generally arguments. He goes below the surface and turns up the fallacy of the argument with which he is dealing, laying it open to the sunlight so that every one sees it. Of this we have a specimen in this tract of the "Anti-Infernal Library." It was inevitable that Mr. Hastings, who has had a rap at nearly every other form of error, should try his method with the pretensions of evolutionists.—THE COLUMBIA IDEAL ACCOUNT BOOK. THE COLUMBIA DIARY LEAFLET. By Clara L. Cousine. (167 Adams Street: Chicago.) These two leaflet books are published for the benefit of the Southern education work, and for any additional good they may accomplish in other directions. The one contains a blank for each day in the year, in which occurrences in the household may be noted; while the other holds similar blanks for an orderly expense account. The plan of each is admirable.—STORIES OF OLD GREECE. By Emma M. Firth. (D. C. Heath & Co.: Boston. Price, 30 cents.) The fancies of the Greek mythology have always had a charm for children. They not only please and entertain; they are the means by which the child is led to a clearer understanding of his own powers and possibilities and his relation to his fellows. In this neat little volume we have delightful sketches of fifteen gods, goddesses, and heroes, including Apollo, Zeus, Orpheus, and Hera. The stories are given in simple form and in clear and elegant language. The fine illustrations will aid the reader in comprehending the meaning of the story.—SHAKESPEARE'S COMEDY OF THE MERCHANT OF VENICE. Edited, with an Introduction and Notes, by Katharine Lee Bates. (Boston: Leach, Shewell & Sanborn. Price, 35 cents.) After the many class-room editions of this great play, there would seem to be no demand for another. But this volume belongs to the admirable "Students' Series of English Classics," giving only the information the student most needs. The text here given follows the first folio edition with few variations. The textual, grammatical, illustrative and explanatory notes are brief and pertinent. The type is open and good-sized, making the reading easy.—PRAYER BOOK AND AIDS TO PRIVATE DEVOTION. (E. R. Good & Brother: Tiffin, Ohio. Price, 30 cents.) This small volume furnishes aids to private devotions, prayers for the family, for the table, for the sick and dying, as also for social meetings and Christian Endeavor. The forms are all brief and expressed in appropriate language.—A BIBLE'S SON. By Eunice Lee Bacon. (Charles H. Kerr & Company: 175 Monroe St., Chicago. Paper, 25 cents.) This story of Southern life is a brilliant sketch by a Southern lady. Though the writer is still young, she has produced several works of fiction which have been received with favor.—THE WOODS AND FIELDS. By

Augusta Larned. (New York: G. P. Putnam's Sons. Price, \$1.) This volume of 187 pages contains 64 brief poems on the beauties and lessons of various things in nature. The seasons and the varieties of plant and animal life come in for treatment. The odor of nature is in the volume. There are some delicate touches, as also suggestive lessons from the great world in which we live and of which the author so delightfully writes.

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## Obituaries.

**Young.**—Emma E. Young, wife of the late Rev. John Young, for many years an honored member of the Maine Conference, died at her home in Augusta, Maine, June 12, 1895, in the 94th year of her age, having been born Nov. 10, 1800.

Mrs. Young was the mother of five children, two of whom survive her. The son, John F., was Bishop of Florida at the time of his death, and one of the daughters is the wife of an Episcopal clergyman in the West. Her husband died twenty-eight years ago, after a life of great usefulness as pastor and presiding elder for nearly fifty years. Besides the two daughters, four grandchildren and seven great-grandchildren are now living.

There were some qualities in Mrs. Young's natural endowment and religious training that made her a remarkable woman. She had been a member of the Methodist Episcopal Church for seventy-five years and had shared all the varied experiences of the early itinerancy. She had been wife, mother, widow. She suffered the infirmities and deprivations of old age, and finally of a long sickness, yet was never known to be impatient, to show temper, or to be fretful or restless, whatever the provocation. There was an evenness in her methods and habits that doubtless added many years to her life as well as much comfort to those around her, and that endeared her to all, especially to the grandchildren who never saw on her face a frown. The natural powers of mind and body were unusually well preserved—the hearing was acute to the last; the eyesight was but little impaired; the memory was perfect; the mind was vigorous, and the conversational powers in full force. She read much until the last year, when sickness cut off this privilege. She had read ZION'S HERALD from the first number, and had most copies of the first year or two bound. She was deeply and devoutly religious, maintaining the same evenness of Christian character that was manifest in disposition. The pastor was always welcome, and she was not fully satisfied if he departed without prayer. The expectation of immortality was as real to her as the coming of another day.

During the last ten months of life she was painfully sick. There was but little rest for her day or night. She was tenderly and constantly watched over and ministered to by her daughter, Mrs. Whitehouse, and the various members of the family who lived near, until early in the morning of the day above mentioned, when the silver cord was loosed and the golden bowl was broken. C. S. CUMMINGS.

**Willis.**—Lemuel W. Willis, of Mashapaug Church, died at his home in Union, Conn., June 18, 1895, aged 75 years.

He and his wife joined our society in 1879 by letter from the Westford Baptist Church. Since that time the church has found in him a firm defender and a devoted member. In his death the family suffer the loss of a true and faithful husband and father, but the example he gave them will never fade away.

He had been feeble in health for a few years, his disease gradually increasing in severity until, about six days before he died, he was confined to his bed. His end was peaceful and fitly closed an eventful Christian life.

The tenacity with which he clung to the vital doctrines of our glorious faith was full proof of a victory won. He was a life which, like the placid lake which reflects everything around it, reflected his Maker in his every-day life. Like the sturdy oak of the forest, he weathered every storm until the woodman's axe was applied. He said the whole of his life was a witness to his death, as with a "Glory to God!" he took the hand of his Saviour and stepped on the other side of the line, they must have believed. "Come home with me and refresh thyself" (1 Kings 19:7).

**Moore.**—Ernest L. Moore died in Whitefield, Me., June 4, 1895, aged 25 years and 14 days.

Reverently and tenderly we write this name among the departed from Pittston and Whitefield M. E. Church. Mr. Moore was a young man whose ability was above the average, the soul of honor, a true and trusted friend. His sickness was long and severe, but the hope of getting well was strong till near the end. During the first part of his sickness he had no hope in Christ; but for a year the Spirit was speaking, and at last was heard. April 2, 1895, his only brother Herbert, a probationer in an M. E. Church in Lynn, Mass., passed from his father's home and the shadows of earth to the glories of heaven. He saw how a Christian could leave a loving wife and little one and say good-bye. This sad bereavement opened the gates, and being followed by the counsel of loving friends, soon led him to give himself to Jesus. From that time his growth in grace was rapid. Being ready for every duty, he joined the church on probation and was baptized; but before his earthly probation ended, he was received into the church triumphant. In the last of the many precious talks he had with his pastor, he said, "I am only waiting. I will be in glory soon."

He leaves his parents to mourn for him as the last of their three children, but the Christian's hope is theirs. C. W. LOWELL.

**Libbey.**—Mrs. Elizabeth Hayes Libbey, wife of James Libbey, was born in Lebanon, Me., March 24, 1814, and died at Blackberry Hill, Berwick, June 3, 1895, aged 81 years, 2 months, and 10 days.

She was the daughter of Daniel and Betsey (Hayes) Quimby. One of her ancestors fought in the Revolutionary War, and she was descended from the Hayes and Waldron families of Dover, N. H. Her great-grandmother, Hannah Waldron, reached the age of 106 years. Mrs. Libbey's father was one of the early abolitionists, and two of her brothers perished in the late Rebellion.

She was converted when young, under the preaching of Rev. John Newland Maffit, and joined the class in Somersworth. On her marriage to James Libbey she removed to his farm on Blackberry Hill, Berwick, where she resided nearly sixty-three years. James Libbey was the son of Mark Libbey, deacon of the Congregational Church of the North Parish. Parson Hilliard, his late pastor, had left in his will a certain sum for evangelical preaching in the Parish, so Deacon Libbey hired Reformation John Adams, a Methodist preacher living in Somersworth, to preach in the old church then standing on Blackberry Hill. Mr. Adams formed a Methodist class, and among its first members were Mr. and Mrs. James Libbey. This was the nucleus of the M. E. Church in Berwick. Mr. and Mrs. Libbey for many years were among the main supporters of the church, the same in sun or shade. Mrs. Libbey was a quiet Christian, but terribly in earnest. She was industrious, prudent, hospitable and generous, having a great esteem for the church, its ministers and their families. She was a constant subscriber to

ZION'S HERALD, and had it for many years bound in volumes.

She left two daughters—Mary Elizabeth and Olive Esther—married to sons of Rev. John Adams. Her sickness was protracted, but borne with great patience. Her daughters and her brother, Daniel W. Quimby, were with her in her dying hour.

Rev. W. P. Merrill, pastor in charge, and Rev. Alpha Turner, of Cape Elizabeth, conducted the funeral services at her late residence. The remains were conveyed to Durham, N. H., to be placed in the Adams tomb by the side of her late husband. A.

**Ellwell.**—Nancy J. Ellwell died at her home in East Bridgewater, Mass., June 21, 1895, aged 56 years, 9 months, and 7 days.

On the afternoon of the above date, when all in our community seemed in their usual health, the word passed like an electric shock, "Sister Ellwell is dead!" It seemed hard for us to believe it; for during the first part of the week she had been so well and performed her home duties with vigor. In the somewhat near past, however, the deceased had been a great sufferer, and had spent much on physicians, but remained still far from well. A little time back she felt very clearly the call of God to apply to the Great Physician. This she did, and He laid His mighty hand upon her. The evidence that her faith was not in vain was patent to all. Health and strength began to return, and she was soon able to do her own work at home. This increase of strength and activity was paralleled only by her marvelous growth in grace. There was a mighty inspiration as we listened to her glad story of what the Lord was doing in her soul and body. Truly it can be said of her that she was not ashamed of the Gospel of Christ, for verily in her it was the power of God unto salvation in all her being. Little did we understand what all this physical and spiritual furnishing meant. We were beginning to count on having our sister long with us in increased usefulness; and lo! God was preparing her for that infinitely more beautiful world, where sickness never invades the kingdom of the body, and where spiritual development is unfettered. And, likewise, He was preparing her to leave a testimony on record—in word and action—that should extend the fame of Jesus of Nazareth. This she did on every proper occasion; and then passed on into the innumerable company that have not been ashamed of Him or His words.

A wide circle of friends mourn the departure of a friend. The church especially feels keenly the loss, in presence and power, of so prominent and active a member. But in that unique blending of sorrow and joy which is a peculiarity of the Christian faith the husband sits alone. The companion of thirty-five years has fled with the quickness of a shadow. But even here "His hand leads him, and His right hand upholds him!" Brothers and sisters of the deceased join with the husband in sorrow. We commend them in love to Him who drieth the mourner's tears, for His "grace is sufficient." M. B. W.

**Richardson.**—Mrs. Lucinda Richardson was born in Keene, N. H., March, 1821, and died in Merrimacport, Mass., June 25, 1895.

In 1877 she was left a widow, since which time she spent most of her remaining years with her daughter, Mrs. A. L. Baxter, at Merrimacport, Mass. Mrs. Richardson was a very highly-esteemed lady, intelligent, refined, and wholly consecrated to God. She was long an invalid and a great sufferer, but always patient. No murmur escaped her lips, but rather praise and thanksgiving for her many mercies. She was truly a ripe sheaf gathered to the heavenly garner.

Mrs. Richardson was the mother of a large family of children, all of whom, with one exception, preceded her to the spirit land. Mrs. Baxter survives the mother, and with the greatest tenderness ministered to her wants during her long sickness, watched with her in her dying moments, and amid a profusion of flowers and the tears of friends, laid her in the tomb. Grace sustains the bereaved, while they feel that death is gain to her who has gone from them. M. T. CHILLEY.

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## Review of the Week.

Tuesday, July 30.

- H. B. Clark, a seventeen-year-old Chelsea boy, confesses to have set several fires, including that of the Hotel Strathmore.
- A conspiracy to swindle insurance concerns, which has cost the companies about \$100,000, discovered in Beaufort, N. C.
- J. P. Morgan & Co. deposit \$2,000,000 in gold in the New York sub-treasury, to make up the withdrawal for shipment—thus protecting the reserve, as the syndicate agreed.
- The Hova government said to be making secret overtures to France for peace.
- The Hor-Harvey silver debate comes to a close in Chicago.
- The Massachusetts Naval Brigade embark on board the "Raleigh" for their second annual cruise.

Wednesday, July 31.

- The Cunarder "Aurania" reaches New York disabled.
- Sixty New York contractors sign the new agreement with the brotherhood of tailors.
- More turbulence in the Italian Chamber.
- The West End Company sends to the Mayor of Boston 20,000 tickets for free rides for the poor on its cars.
- Students in the University of Moscow plotting against the life of the Czar.
- Fort Scott, Kan., inundated by a freshet.
- The powers to bring a pressure on Japan to evacuate the Liao Tong peninsula.
- A new map of the world discussed at the International Geographical Congress.

Thursday, August 1.

- Socorro, N. M., deluged by a cloud-burst; many people killed and some \$500,000 worth of property destroyed.
- A report that Turkey accepts the plans of reform for Armenia recommended by the powers.
- Death, at Newport, R. I., of Richard M. Hunt, one of the leading architects of the country.
- Italian deputies come to blows and the Chamber adjourns.
- Rt. Rev. M. A. De W. Howe, Episcopal Bishop of Central Pennsylvania, is dead.
- A report from Washington that the new tariff will soon yield sufficient income to run the government.
- Terrible downpour of rain at Adelaide, near Denver, Col.; 60 houses ruined, several persons injured.

Friday, August 2.

- Death of Hon. Hugh O'Brien, mayor of this city for four consecutive terms.
- The State Board of Agriculture investigating methods for destroying the gypsy moth.
- The free silver movement in Illinois losing followers.
- Death of Prof. Heinrich von Sybel, the German historian.
- Worcester citizens' committee formed to raise funds for Armenians.
- The national debt increased during July more than a million dollars a day.
- About 1,200 divorces granted by Oklahoma courts found to be illegal.
- The Edinburgh University confers the degree of LL. D. on Dr. S. Weir Mitchell, of Philadelphia, the eminent neurologist.
- A National Federation of Afro-Americans formed by the Colored Women's Conference.
- Sixteen lives lost by the Socorro, N. M., calamity.

Saturday, August 3.

- The daughter of Gen. Flieger, of Washington, shoots and kills a colored boy for stealing fruit; she is released on the ground that she was near-sighted and fired to frighten, not to kill.
- The U. S. Cruiser "Columbia" crosses from Southampton in little less than seven days—an average speed of 18.41 knots.
- British Bechuanaland annexed to Cape Colony.
- Ambassador Bayard presents the prizes at the ancient grammar school in Boston, England.
- The strike of the New York garment workers succeeds; the contractors yield.
- Ohio Populists nominate "Gen." Coxey for governor.
- Bannock Indians returning to their reservation.

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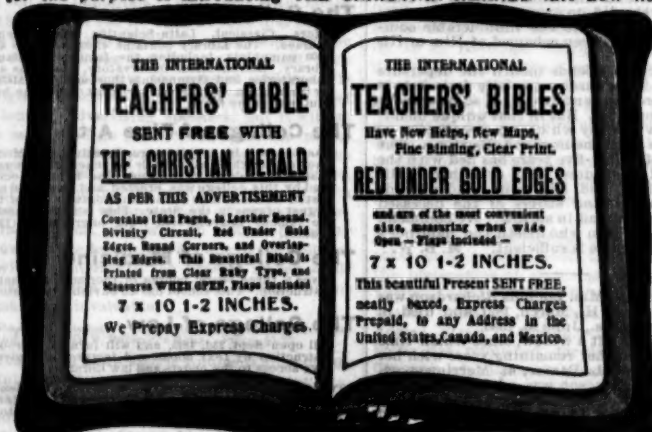
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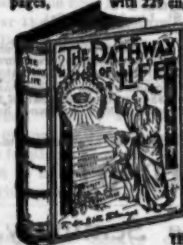
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The Christian Herald, 91 to 9 Bible House, N. Y. City.

Monday, August 5.

- Lightning strikes the Methodist church at Quakertown, N. J., during service, injuring a score of people.
- Fire destroys over \$1,000,000 worth of property in Sprague, Wash.
- The Colima volcano again in eruption.
- Ten English missionaries killed in the Ku-cheng (China) massacre, July 31; the American missionaries escape.
- A race war between Italians and Negroes in Spring Valley, Ill., results in fourteen of the latter being seriously wounded.
- Guatemala planning to dominate in the proposed Central American Union.
- An anarchist in France killed by his own bomb.

### What is the Use of Humbuggery?

THERE will be fifty or sixty colored men in the next General Conference of the Methodist Episcopal Church. Some of them will be men of sound moral character, excellent intellectual gifts, and good education. But they will sleep by themselves and eat by themselves—the color line being drawn in the bedrooms and dining-rooms of the hotels instead of at the front doors. At Omaha we noticed that the colored guests of the house at which we registered had exclusive and undisputed possession of one large table. No matter how great the throng, they were never crowded. Bishop Turner once said to Bishop Fitzgerald: "In Boston I am a nigger with two g's. When I speak they applaud me, especially if I hit the South; but I have never slept in any of their beds nor eaten at any of their tables." Nor is there the remotest possibility that even the most accomplished of those sixty brethren will be elected to a bishopric, secretaryship, or important editorship. Dr. Hammond may go back to the Southwestern Christian Advocate, and Dr. Mason to a "Field Agency" (sic), but that is all. Everybody knows that we are telling the frozen truth. What is the use of humbuggery? —Christian Advocate, Nashville, Tenn.

We desire to call attention to the advertisement of trip to top of Mt. Washington, conducted by Rev. F. Burrill Graves.

Dr. Daniel Steele, in his "Address to Professors," in "Love Enthroned," says: "In vain does the wise and deeply-experienced Wesley expostulate with Bell and Maxfield, and their band of overheated zealots, who, by their dangerous delusions, were sadly damaging the fair fame of Methodism, and making her a laughing-stock to her many foes. They would not deign to listen to 'poor blind John.' After long forbearance, sixty of these deluded members of the Foundry society were cut off at once, and left to follow their disordered imaginations, in order to save the whole body from the fatal infection. Many of them perished in the gainsaying of Korah."

The Woman's Home Missionary Society received last week at Ocean Grove the gift of a fine property for a Rest Home for Deaconesses. The presentation was made at the close of the Deaconess Convention. The Home is completely furnished, and will be opened next year. The building as it stands will accommodate about twenty-five, and will be enlarged as circumstances demand.

### A Good Child

is usually healthy, and both conditions are developed by use of proper food. The Gall Borden Eagle Brand Condensed Milk is the best infant's food; so easily prepared that improper feeding is inexcusable and unnecessary.